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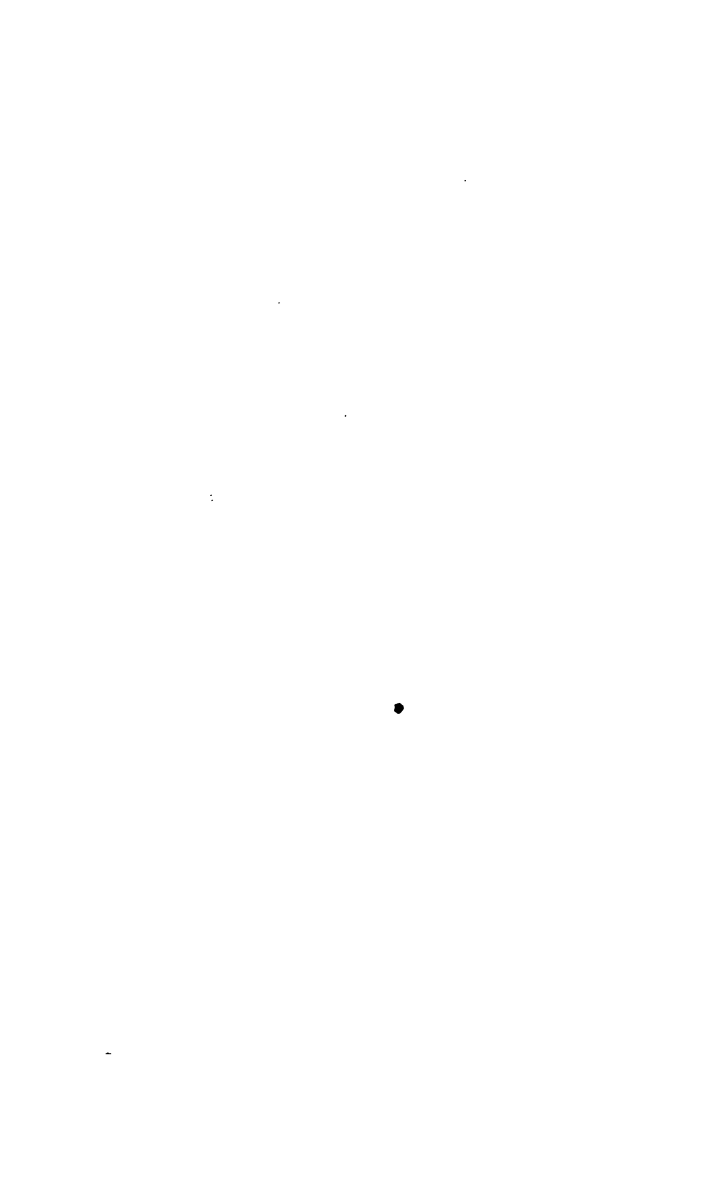
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# PALESTINE

IN THE TIME OF

## JESUS

noting only the  
Places mentioned in the Gospels  
in connection with his Life

STATUTE MILES.

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STUDIES  
IN THE  
LIFE OF JESUS

FOR BIBLE CLASSES AND PERSONAL USE

BY

WILLIAM H. SALLMON.

Author of "Studies in the Parables of Jesus," and  
"Studies in the Life of Paul."

"There is no better rule than so to live that Christ  
would approve your life."

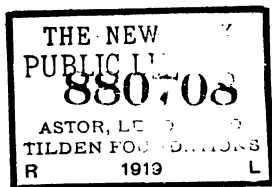
*John Stuart Mill*

New York:

The International Committee of  
Young Men's Christian  
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## PREFACE.

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In response to a general demand expressed at the various summer schools for Bible study, for a course in the life of Jesus which has been tried in some college community and found to be workable, these outlines are allowed to go forth. They have been used for six years in modified forms by the Young Men's Christian Association of Yale University, and were presented at the Northfield Conference. The object of the Course is to give (1) a comprehensive, historical view of the life of Jesus, and (2) a study of his character which presents him as a living reality, and not merely as an historical ideal. It has been necessary to make a selection from the material available, because (1) it is impossible during a college year, with only one study each week, to cover all the ground and to do it well. Therefore the discourses in John's gospel, and many interesting incidents in Jesus' life, are omitted. (2) The parables and miracles are omitted because these form the basis for the second year's study in the Yale system. The work is classed under periods, and although the characteristics of one period are not always exclusive of another, such a division has been found to be more helpful for devotional and practical work than an outline headed by dates. It is hoped that in addition to the healthy influences which any contact with the life of Jesus

must produce, that an impression will be left of the peculiar features of each period.

The choice of the title "Life of Jesus" rather than the more frequent "Life of Christ," may be sufficiently explained by the fact that the word "Christ" seldom occurs in the gospels, whereas the word "Jesus" is found eight hundred and four times in the New Testament.

The "Suggestions to Leaders," placed at the close of the book, are largely the results of the conferences of a normal class. They are in exceedingly condensed form and will repay careful consideration.

Valuable aid in preparing the outlines for print has been received from Mr. Henry Sloane Coffin and Mr. Henry Burt Wright, both of whom have presented the course to classes at Yale.

*The work from beginning to end is intended to be suggestive only, and to serve as a basis for further study.*

W. H. S.

## ABBREVIATIONS.

---

Cf. = Compare.

E. g. = for example.

Lit. = literally.

Seq. = and following.

Vs. = verse or verses.

Bk. = book.

Chap. = chapter.

Marg. = margin.

R. V. = Revised Version.

B. D. = Bible Dictionary.

“ O LORD AND MASTER OF US ALL,  
WHATE’ER OUR NAME OR SIGN,  
WE OWN THY SWAY, WE HEAR THY CALL,  
WE TEST OUR LIVES BY THINE.”

—*Whittier.*



## BIBLIOGRAPHY.

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A fair working library for the studies outlined in this pamphlet would consist of Bible, Notebook, Greek Text, Revised Version ; any two of the lives by Edersheim, Stalker, Farrar or Geikie ; a harmony of the Gospels and Kephart's Chart, and the volumes on Matthew, Mark, Luke and John in the Cambridge Bible for Schools and Colleges.

### I. BIOGRAPHIES.

1. *The Life and Times of Jesus the Messiah.* Alfred Edersheim, D.D. (Longmans, Green & Co.) We unhesitatingly place this at the head of all contemporaneous literature on the subject. Two volumes giving the picturesque Jewish setting of the times—a wealth of Rabbinic lore.

An abridged edition is now obtainable which omits details of archæology and many references to Rabbinism.

2. *The Life of Christ.* Frederic W. Farrar, D.D. (E. P. Dutton & Co.) A popular work, picturesque in style, available to all readers. Rich in references to Jewish literature. Two volumes or one.

3. *The Life and Words of Christ*. Cunningham Geikie, D.D. (D. Appleton & Co.) A picture of the Lord's life in its historical setting. Its special value lies in the fact that all the words of Christ are woven into the narrative, and interpret his doings.

4. *The Life of Our Lord*. Samuel J. Andrews, D.D. (Charles Scribner's Sons.) The external life in its historical, chronological and geographical relations. Good to use in conjunction with any harmony.

## II. HANDBOOKS.

1. *The Life of Christ*. James Stalker, D.D. (F. H. Revell Co.) Concise and practical. Setting forth the main features and general course of our Lord's life in briefest possible space. *Multum in parvo*.

2. *Jesus Christ the Divine Man*. J. F. Valings, M.A. "Men of the Bible Series." Emphasizes the moral and spiritual aspects of the life in the light of modern research. The geographical labors of the Palestine Exploration Society are made to contribute. Vigorous in style.

3. *Christ Our Life*. Joseph Angus, D.D. (American Baptist Publication Society.) Original in execution. Clear and attractive reading. Emphasis laid on the lessons which spring out of prominent traits of our Lord's life.

4. *The Man Christ Jesus*. Robert E. Speer. (F. H. Revell Co.) A reverent and imaginative study tinged with a lofty mysticism, aiming to give (1) a reason for the Christian faith, (2) an example for the Christian life.

5. *The Student's Life of Jesus*. G. H. Gilbert, D.D. A critical and scientific examination of facts. Not intended to be devotional. Up to date in arrangement.

### III. INTRODUCTIONS.

*An Introduction to the Life of Jesus*. A. W. Williams. (Silver, Burdett & Co.) An attempt to state what is known of the sources of the life of Jesus and to estimate their trustworthiness. A contribution to the historical evidences of Christianity.

The best Introductions to the New Testament as a whole are by Salmon, Dods, and Westcott.

### IV. HARMONIES.

1. *A Harmony of the Gospels*. Stevens and Burton. (Silver, Burdett & Co.) On the basis of the Revised Version. Arranged for historical study. For chronological work it is well to use Andrews' "Life of Our Lord" in connection with this harmony.

2. *The Gospel Combined*. C. H. Pope. A handy booklet. Parallel passages blended and separate accounts connected. A continuous narrative with Christ's words in special type.

3. *The Fourfold Gospel*. J. Glentworth Butler, D.D. (The Butler Bible Work Co.), and *The Interwoven Gospels* (Fords, Howard & Hulbert), with the four accounts in a continuous narrative,—while the harmonies of Robinson, Broadus and others, like that of Stevens and Burton, arrange them in parallel columns.

## V. COMMENTARIES.

1. *The Cambridge Bible for Schools and Colleges*. (Cambridge University Press.) The volumes on Matthew, Mark, Luke and John are easily available to the average reader, and are almost indispensable.

2. *Expository Thoughts on the Gospels*. J. C. Ryle, B.A. (Robert Carter & Brothers.) A continuous and homiletic exposition. The text divided into sections of about twelve verses each. Practical remarks on each verse. A devotional work.

3. *The Butler Bible Work*. J. Glentworth Butler, D.D. (The Butler Bible Work Co.) Volume on The Gospels. The Life of Christ woven into a consecutive, complete story. A rich compend of select thoughts from wise and devout scholars.

## VI. PASSION WEEK.

1. *The Trial and Death of Jesus Christ*. James Stalker, D.D. (American Tract Society.) A devotional history of Our Lord's *Passion*.

2. *The Upper Room.* John Watson, D.D. (Dodd, Mead & Co.) "Little Books on Religion Series."

3. *The Seven Words from the Cross.* W. Robertson Nicoll, D.D. (Dodd, Mead & Co.) Little Books on Religion Series.

4. *Christ Himself.* Alex. McKenzie, D.D. (D. Lothrop & Co.) The attention is directed especially to Passion Week.

5. *The Suffering Saviour.* Fred. W. Krummacher, D.D. (Robert Carter & Brothers.) A sympathetic and spiritual set of meditations on the last days of Christ.

## VII. GREEK HELPS.

1. *The New Testament in Greek.* Westcott and Hort. (Macmillan and Co.) Student's Edition with Lexicon. This is probably the standard text.

2. *A Brief Introduction to New Testament Greek.* S. G. Green, D.D. (F. H. Revell Co. Present Day Primers.) The question is so frequently asked how to begin the study of New Testament Greek that this volume is recommended for the preliminary steps. It is simple and clear. A mastery of it will give a good reading knowledge of Luke and Philipians, as the exercises are taken from these books.

3. *The Greek Testament.* Henry Alford, D.D. (Lee and Shepard.) Vol. I., The Four Gospels. A critical and exegetical commentary on the Greek text. Valuable to those who read Greek.

#### VIII. CONCORDANCE AND DICTIONARY.

1. *Analytical Concordance of the Bible.* Robert Young, LL D. (Funk & Wagnalls.) Clear. Complete. Valuable. Cruden's is probably the best small concordance, but it is very incomplete.

2. *Smith's Dictionary of the Bible.* (Houghton, Mifflin & Co.) Those who can afford the large edition should wait for the revision now being prepared. There is a handy abridged edition.

#### IX. MAPS AND CHARTS.

1. *New Testament Map of Palestine.* (F. H. Revell Co. \$1.25.) A clear map with not too many names on it—and a convenient size for an ordinary class-room or study.

2. *The Public Life of Christ.* C. J. Kephart, A. M. (F. H. Revell Co.) An invaluable chart, map, and graphic harmony of the Gospels. Indispensable for this course.

3. *Bible Illustrations.* (Soule Photo. Co., 338 Washington St., Boston, Mass.) Photos selected from the works of leading masters. Secure catalogue from bookseller or from the publishers.

## X. SPECIAL BOOKS OF REFERENCE.

1. *Imago Christi*. James Stalker, D.D. (American Tract Society). A choice practical and devotional volume, setting forth Christ as an example.

2. *Studies in the Gospels*. Richard C. Trench, D.D. (Macmillan & Co.) Sixteen scholarly studies on central gospel themes.

3. *Studies in the Life of Christ*. A. M. Fairbairn, D.D. (D. Appleton & Co.) Eighteen Sunday evening discourses on important events. Vigorous and orderly in treatment. Incentives to thought.

4. *The Training of the Twelve*. A. B. Bruce, D.D. (A. C. Armstrong & Son.) Passages out of the Gospels exhibiting the twelve disciples of Jesus under training for the apostleship.

5. *Pastor Pastorum*. Henry Latham, M.A. (George Bell & Sons, London.) A thoughtful work on the schooling of the apostles by our Lord.

6. *The Son of Man Among the Sons of Men*. W. Boyd Carpenter, D.D. (Thomas Whittaker.) Twelve studies of prominent New Testament characters in their connection with Jesus.

7. *The Great Discourse*. (A. D. F. Randolph & Co.) A topical arrangement and analysis of all of our Lord's words recorded in the New Testament, separated from the context.

8. *Ecce Deus.* Joseph Parker, D.D. (Roberts Brothers.) Essays on the life and doctrine of Jesus. A vigorous apologetic for the Divinity of our Lord. Controverting Unitarian positions.

## XI. POETRY.

1. *The Christian Year.* John Keble, M.A. (George Routledge & Sons and F. Warne & Co.) A book which ought to be in every library.

2. *Christ in Song.* Philip Schaff, D.D. (A. D. F. Randolph & Co.) A careful collection of the hymns of all ages, intended for private devotion and not for public worship.

3. *Poems of Places.* Edited by Henry W. Longfellow. The volume on Asia is especially valuable to the Biblical student.

4. *Christus.* Henry W. Longfellow. (Houghton, Mifflin & Co.) A good poem to be read in connection with the New Testament text.

Any one may obtain these books, or information about them, by applying to the International Committee of Young Men's Christian Associations, 40 East Twenty-third Street, New York.



# STUDIES IN THE LIFE OF JESUS.

## STUDY I.

### INTRODUCTORY.

#### 1. *Sources of History.*

(1) The Gospels. Why four? Juke's "Differences of The Four Gospels." Stalker, p. 153. Farrar's *Introd. to Luke* in Cambridge Bible. See table on next page.

#### (2) The Epistles—

What epistles written earlier than gospels?

What events in Christ's life are confirmed by the epistles? II Pet. i:17-18. I Cor. xi:23 seq. I Tim. vi:13. I Cor. xv:3, 4.

#### (3) Heathen and Jewish Writers—

'Annals' of Tacitus, xv:44.

'Life of Nero,' by Seutonius.

'Antiquities of the Jews,' by Josephus. xviii:5, 2; xviii:3, 3; xx:9, 1.

'Letters of Pliny,' xcvi. xcvi.

How account for the fact that Jesus is not noticed more frequently in contemporary history?

#### 2. *Genealogies.*

Why does Matt. trace genealogy back through line of kings to Abraham? i:1-16. Why does Mark give no genealogy? Why does Luke go back to Adam? iii:23-38. Why does John go back to the bosom of the Eternal? i:1.

Compare Ezek. i : 10 with Rev. iv : 7 and study the following table :

	Who was writer.	Where and for whom written.	Symbol.	Present Jesus as	Key verse or word.
Matt.	Matt. ix : 9 Mark ii : 14 Luke v : 27 Acts i : 13	In Judea For Jews	Lion (Royalty)	Son of Abraham King	i : 1 “kingdom”
Mark	Acts xii : 12, 25	In Italy For Romans	Ox (Servitude)	Servant	x : 45 <i>εἰθέλω</i> 40 times
Luke	Col. iv : 14	Corinth (?) For Greeks	Man (Manhood)	Son of Man (Ecce Homo)	xix : 10
John	Mark i : 19	At Ephesus For all	Eagle (Heavenliness)	Son of God (Ecce Deus)	xx : 31 “believe” 100 times

For an interesting discussion of the two tables in Matt. and Luke see Andrews, pp. 55-60.

“ The opening chapter of the gospels is more than a catalogue of names. It is the Old Testament summarized ; it is human history in miniature ; an assembly of the Past convened to witness the birth of ‘ the holy thing, called the Son of God.’ ”—*Joseph Parker.*

3. *The Times.*

Geikie, *Life of Christ*, chap. iii. Edersheim, *Bk. i : chap. i.* *Sketches of Jewish Social Life*, by Edersheim. In the *Time of Jesus*, by Seidl.

How had the “fulness of time” come? Note that the world was under—

(1) One government—What was it? What benefits accrued from it?

(2) One intellectual influence — Shew the importance of this as a bond between the nations and channel for the spread of the gospel.

(3) One religious condition — Lucretius denied that there were any gods. General dissatisfaction, and general expectation of a change.

“ The last great age, foretold by sacred rhymes,  
Renews its finished course ; Saturnian times  
Roll round again ; and mighty years, begun  
From their first orb, in radiant circles run.  
The base degenerate iron offspring ends,  
A golden progeny from heaven descends.”

—*Virgil.*

4. *The Land.*

Geikie, chap. ii. "The Form of the Land and its Historical Consequences" in **Smith's Geog. of Palestine**. Stapfer's **Palestine in the Times of Christ**, chap. i, ii. "The Land of Promise," in **Northfield Echoes**, 1894. "Palestine," Heber.

Draw outline of Palestine on blackboard and notice that it is about size of Vermont.

Indicate the three divisions Galilee, Samaria and Judea; the Jordan, Sea of Galilee and Red Sea.

Locate the four principal towns connected with Jesus' life. (1) Bethlehem (birth). (2) Nazareth (youth). (3) Capernaum (ministry). (4) Jerusalem (death).

The especial fitness of Palestine to be the birth-place of Christianity indicated by—

(1) Its Centrality. Note its position on the map of the ancient world. "The ancients regarded it as the exact center of the earth . . . The connecting link between Europe and Asia."

(2) Its Cosmopolitan Character. "Assyrians, Chaldeans, Persians, Greek, Roman and Turk had all passed through it at different times to possess the Nile Valley and left their stamp upon it." Hence in this narrow area Christianity was presented to a representative audience.

(3) Its Isolation. Desert on East. Mediterranean on West. Yet "a separate people"—foreign influences excluded.

"Those holy fields  
Over whose acres walked those blessed feet,  
Which, fourteen hundred years ago, were nail'd,  
For our advantage, on the bitter cross."

—*Shakespeare.*

5. *The People.*

Geikie, chap. v. Jewish Social Life, by Edersheim, chap. xiii. Stalker, §§ 30-32.

(1) Scribes and Pharisees.

What did the Pharisees stand for? What was the attitude of the Scribes towards the Scriptures?

(2) Sadducees.

How were the Sadducees opposed to the Pharisees?

(3) Other Classes.

Who were the Herodians? Essenes?

Describe the condition of the common people, publicans and sinners.

### APPLICATION.

#### GOD'S GUIDING HAND IN HISTORY.

"God moves in a mysterious way  
His wonders to perform ;  
He plants His footstep in the sea,  
And rides upon the storm ;  
Deep in unfathomable mines  
Of never-failing skill  
He treasures up His bright designs,  
And works His Sovereign Will."—

## STUDY II.

### PERIOD OF INFANCY.

Protevangelion, chap. xiii. "The Childhood of Jesus," by Dr. Henry van Dyke, Harper's Magazine, Oct., 1893. Christ Our Life, by Angus, pp. 53-79. Biblical World, Dec., 1896.

#### I. *Annunciation.*

Edersheim, Bk. ii : chap. iv. Geikie, chap. viii. "The Annunciation of the Blessed Virgin Mary," Keble.

(1) To Mary, Luke i : 26-35, 38.

(a) Time. Explain "sixth month," vs. 26, cf. 24, 36.

(b) Place. Locate Nazareth.

(c) Persons. Other missions of Gabriel? Dan. viii : 16 ; ix : 21. Luke i : 19.

What traits in Mary's character disclosed in this scene?

Examine the six statements concerning Jesus in vs. 31-33, and cf. Isa. ix : 6, 7.

(2) To Joseph, Matt. i : 18-23.

Note the statement concerning Joseph's character and lineage, vs. 19, 20.

Meaning of the names Jesus, Christ, Immanuel?

Note Jesus' mission, vs. 21. Luke ix : 56,  
xix : 10. Matt. ix : 13.

2. *Nativity.* Luke ii : 1-7.

Edersheim, Bk. ii : chap. vi. Farrar, chap. i.  
Stalker, §§ 1-5. Geikie, chap. ix. Milton's  
"On the morning of Christ's Nativity."  
"Christmas Day," Keble.

(1) Time.

What "days"? vs. 1. cf. i : 80.

Date of Augustus' reign? On Cyrenius, see  
Stalker, p. 156. Andrews, pp. 3-6, 70-73.  
Alford in loco.

On "Enrolment," see Alford in loco.

(2) Place.

See Andrews, pp. 77-83.

Birthplace? Matt. ii : 1. Why there? Matt.  
ii : 5, 6.

Distance from Nazareth? "The inn," vs. 7 =  
*καταλύμα*, cf. Luke ix : 58.

(3) Persons.

(a) Joseph, a Galilean and Nazarene, vs.  
4. Distinguish between "Nazarene" and  
"Nazarite."

(b) Mary. Explain betrothal, vs. 5.

(c) Jesus, "firstborn," vs. 7.

"Cold on His cradle the dew-drops are shining,  
Low lies His head with the beasts of the stall;  
Angels adore Him, in slumber reclining—  
Maker, and Monarch, and Saviour of all!"

—Heber.

3. *Visit of the Shepherds.* Luke ii : 8-20.

"The Shepherd's Song," Drummond. "The Shepherds," Pierpont.

Why does Luke only record visit of shepherds? If the "flock," vs. 8, was for temple sacrifice, consider how "the Lamb of God" would displace them.

Note the divinity in vs. 11 and humanity in vs. 12.

Note the rustic simplicity of the passage.

"While shepherds watched their flocks by night,  
All seated on the ground ;  
The angels of the Lord came down,  
And glory shone around."

#### APPLICATION.

I. *What is the meaning to us of the Incarnation?*

" 'Thou has made us for Thyself,' says St. Augustine, 'and our souls are restless till they rest in Thee.' Christ is not only the desire of the nations, but he is also the desire of every rational human soul. And this sore need never fully satisfied until it is satisfied by the acceptance of the Christ-idea and of the Christ-life, is the prophecy in every soul of his advent who came, not only to save men from their sins, but to help them find themselves, and live their lives in full human sympathy and activity, but in the light and by the guidance of divine ideals."—*Outlook Editorial.*



2. "*No room for them in the Inn.*" Luke ii:7.

No room for Jesus in his own world. John  
i: 10.

No room for Jesus in his own nation. John  
i: 11.

No room for Jesus in his own city. Luke  
iv: 29.

" Room for pleasure, room for business,  
But for Christ the Crucified,  
Not a place that he can enter,  
In the *heart* for which he died."

### STUDY III.

#### PERIOD OF INFANCY (Continued).

- i. *Circumcision.* Luke ii : 21, cf. Matt. i : 25.  
Edersheim, Bk. ii : chap. vii. Farrar, chap.  
ii. Geikie, chap. x. Milton, "Upon the Circumcision." "The Circumcision of Christ," Keble.

Explain "eight days." Lev. xii : 2, 3. cf. Phil. iii : 5.

Shew how the rite admitted to the covenant. Gen. xvii : 11, 12.

"Association with such a strictly Jewish rite made it the symbol of the child's admission into the Congregation of Israel, of which he was henceforth a member. The infant Jesus was now an acknowledged Israelite."—*Geikie*.

For significance to us see Heb. ii : 16.

"He who with all Heaven's heraldry, whilere  
Entered the world now bleeds to give us ease.  
Alas ! how soon our sin  
Sore doth begin  
His infancy to seize !" —*Milton*.

2. *Presentation.* Luke ii : 22-38.  
For the rite see Ex. xiii : 2. Num. xviii : 15, 16.  
Its significance to Jesus?  
*Note the agency of the Spirit, vs. 25, 26, 27.*

Learn the "Nunc Dimittis."

What light do the statements regarding Simeon, vs. 25, and Anna, vs. 38, give regarding the general expectation?

3. *Visit of Magi.* Matt. ii : 1-12.

Edersheim, Bk. ii : chap. viii. Farrar, chap. iii. Stalker, § 9. Geikie, chap. xi. Chapter on Magi in Ben Hur. Robertson's sermon, "The Star in the East." "The Three Kings," Longfellow. "The Star of Bethlehem," Heber. "They Gave to Thee," Jeremy Taylor.

(1) Place.

Why Bethlehem of Judea? vs. 1, 5. Distance from Jerusalem? What prophet? vs. 5.

(2) Time.

Date of Herod the Great? How may the star bear upon the time? See Alford in loco.

(3) Persons.

Who were the Wise Men? Contrast their motive and that of Herod in finding Jesus. The early Fathers represented the gifts as signifying gold, the king; frankincense, the burial; myrrh, the suffering.

"As they offered gifts most rare,  
At Thy cradle rude and bare,  
So may we with holy joy,  
Pure and free from sin's alloy,  
All our costliest treasures bring,  
Christ, to Thee, our heavenly King."

4. *The Flight.* Matt. ii : 13-15.

Edersheim, Bk. ii : chap. viii. Farrar, chap. iv. Geikie end, chap. xi. Stalker, § 10.

The only occasion on which Jesus left Palestine.

Egypt had at least a million Jews with synagogues, etc., so Joseph would be at home with his own countrymen.

Note the peculiar use of prophecy, vs. 15. Cf. Hos. xi : 1.

5. *Herod's Cruelty.* Matt. ii : 16-18.

Geikie, chap. iv.

Only male children slain. vs. 16, R. V.

This cruelty was in keeping with the character of a king who had obtained his throne by bloodshed, and put to death his wife and three sons.

6. *Return to Nazareth.* Matt. ii : 19-23. Luke ii : 39.

Third appearance of the angel to Joseph. i : 20, ii : 13, 19.

How was the kingdom divided at Herod's death?

Note the peculiar use of prophecy again. vs. 23.

## APPLICATION.

1. *The value of the old Covenant seen in the new.*

“ Both theirs and ours Thou art,  
 As we and they are Thine ;  
 Kings, Prophets, Patriarchs—all have part  
 Along the sacred line.

By blood and water, too,  
 God’s mark is set on Thee,  
 That in Thee every faithful view  
 Both Covenants might see,

O bond of union, dear  
 And strong as is Thy grace !  
 Saints, parted by a thousand year,  
 May thus in heart embrace.”

—Keble’s “*The Circumcision of Christ.*”

2. *Consider the attitude towards Jesus of different classes.*

Seeking the Saviour=wise men.  
 Neglecting the Saviour=priests.  
 Opposing the Saviour=Herod.

## STUDY IV.

### PERIOD OF GROWTH.

#### BOYHOOD AND YOUTH.

Edersheim, Bk. ii : chap. x. Farrar, chaps. v, vi, vii. Stalker, §§ 11-24. Geikie, chaps. xiii, xvi. Lew Wallace's "Boyhood of Christ."

Why are the accounts of this period so meagre?

1. *At Nazareth.* Luke ii : 39, 40, 51, 52. See Smith's B. D.

#### (1) The Town.

Situation? See map. Cf. Luke iv : 29.

How suited to be the place of his boyhood?

Influence of its surroundings upon his speech? upon his habits of life?

#### (2) The Family.

(a) Joseph. His lineage? Luke ii : 4.

His character? Matt. i : 19.

His trade. Matt. xxii : 55.

Probably he died in Jesus' youth and Jesus was left to support the family.

(b) Mary. Prominent characteristics?

How does the Magnificat (Luke i : 46-55) reveal her knowledge of Scripture?

Meditative. Luke ii : 19, 51.

What was Jesus' attitude towards his parents? vs. 51. Cf. John xix : 26, 27.

(c) Brothers and sisters. See Matt. xiii : 55, 56.

Their attitude to him during his ministry (John vii : 5)? and after the resurrection (Acts i : 14)?

### (3) Education.

(a) Family Training. For Jewish child's home training, see Deut. vi, xi.

Probably Christ learned the Shema (Deut. vi : 4-9, cf. Mark xii : 29-32) and the Hallel (Psa. cxiii-cxviii, cf. Matt. xxi : 9, 42, xxiii : 29; Mark xii : 10-11; Luke xiii : 35, xx : 17; John xii : 13.)

He knew and practiced the fifth commandment (Luke ii : 51).

What other indications in the New Testament of the home influence?

#### (b) Industrial Training.

Learned his father's trade. Mark vi : 3.

What metaphors does he draw from his trade? e. g., Matt. xi : 29, 30.

Consider how his occupation would afford opportunity for study of human nature.

#### (c) Religious Training.

Note his familiarity with the Scriptures (e. g., Matt. iv : 4, 7, 10) and tradition (Mark vii : 3-13).

Where did he receive his early lessons in prayer?

With what languages was Jesus familiar?

2. *At Jerusalem.* Luke ii : 41-50.

(1) Jesus and his parents.

Explain "his parents went to Jerusalem every year" (vs. 1) and Jesus went "when he was twelve years old" (vs. 42).

Note the motherly tenderness of vs. 48.

How account for the misunderstanding of vs. 50?

(2) Jesus and the doctors.

Was Jesus in the temple to cross-examine or to learn? vs. 46.

What custom referred to in "sitting" (vs. 46)? cf. Acts xxii : 3.

Does vs. 47 indicate human limitations or divine knowledge?

Significance of Jesus' first recorded words (vs. 49)?

# APPLICATION.

1. *Three-fold development — physically, mentally and spiritually.* vs. 40.

"Body—Soul—Spirit ; it is the combination of these three which makes up our mortal nature ; it is the due relations between these three which constitute our sole possible happiness ; it is the right training of these three that is the object of that life-long education which should begin with our earliest years, and end only with the grave."—*Farrar*.



2. *The early formation of a life purpose.* vs. 49.

“The men who have filled the largest space in the eyes of the world, and who have achieved the most striking results have commonly been those who were actuated by some master-passion. Their souls from youth were occupied with some great purpose which subordinated everything else to itself. They were in a certain sense ‘men of one idea.’ For though their souls may have contained many ideas, yet a single aim directed, employed and animated them all. The master-passion appropriated them to itself and on the inner throne of the heart, wielded an undisputed sceptre.”—*T. L. Cuyler.*

“I count life just a staff  
To try the soul's strength on, educe the man  
Who keeps one end in view, makes all things serve.”

## STUDY V.

### PERIOD OF PREPARATION.

#### THE BAPTISM.

Edersheim, Bk. ii: chap. xii. Farrar, chap. viii.  
Stalker, §§ 44-49. Geikie, chap. xxvi. Stalker's  
"The Two St. Johns," pp. 189-259.

1. *John the Baptist.* Matt. iii: 1-12. "St. John Baptist's Day," Keble.

#### (1) His Mission.

What is the significance of the prophecy?  
Mal. iv: 5, 6. cf. Matt. xvii: 12, 13.

His special function as forerunner? Isa.  
xl: 3. cf. John, i: 22, 23.

The two key-notes of his preaching? Matt.  
iii: 2.

Did the rite of baptism originate with John?

His reason for baptizing? John i: 31.

What was and is its significance?

#### (2) John's testimony to Jesus.

Note the three occasions on which he testifies  
to Christ. John i: 19-28, 29, 36; iii: 25-30.

His conception of Jesus shown by the three  
names applied to him? John i: 34, 39; iii: 29.

(3) Jesus' testimony to John.

How are his personal character, his prophetic greatness, his success and his failure reflected in Matt. xi : 7-19?

2. *Jesus Baptized.* Matt. iii : 13-17.

"Baptism of Christ," N. P. Willis.

Study parallel accounts in Mark i : 9-11, and Luke iii : 21-23, noting added particulars.

Jesus' age at baptism? vs. 13 "then" cf. Luke iii : 23.

His reason for being baptized? vs. 15. Not chance but design, for τοῦ βαπτισθῆναι (vs. 13) = genitive of purpose.

How different from reason for baptism of others? See vs. 6.

What accompaniments attest the importance of the event? vs. 16, 17.

What cause does Luke assign for the descent of the Holy Spirit? Luke iii : 21. cf. Luke ix : 29.

Note the emphasis added by the presence of the Trinity. vs. 16, 17.

*"I ad Jordanum et videbis Trinitatem."*

The effect of Jesus' baptism on John the Baptist? John i : 34.

Was the baptism a preparation for the temptation? See Luke iv : i.

## APPLICATION.

1. *Willingness to decrease that Christ may increase.*

"Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered ;  
Grant me now my soul's desire,  
None of self and all of Thee."

—*Theo. Monod.*

2. *Self-consecration an act of obedience.*

"Take my life and let it be  
Consecrated, Lord, to Thee."

## STUDY VI.

### PERIOD OF PREPARATION (Continued).

THE TEMPTATION. Matt. iv : I-II.

Edersheim, Bk. iii : chap. i. Farrar, chap. ix. Stalker, §§ 50-53. Geikie, chap. xxvii. Three addresses by Bishop Hall in "Northfield Echoes" for 1895. Selections from "Pastor Pastorum," by Latham. "Manhood's Struggle and Victory," in Sunday Mornings in Battell Chapel. Milton's "Paradise Regained." "The Temptation," Longfellow.

#### I. *Circumstances.*

##### (1) Time.

Matt. = "then" : Mark = "straightway."  
Luke : = "returned from the Jordan."

##### (2) Place. "The wilderness."

##### (3) Persons.

(a) Jesus, baptized, anointed by the Holy Spirit and accepted by the Father.

(b) Holy Spirit.

(c) The devil.

Does the reading of the narrative lead to the impression of an evil influence or an evil personality?

2. *Comparison of Accounts.* Matt. iv : 1-11.  
Mark i : 12, 13. Luke iv : 1-13.

Note Mark's condensed and vivid account.  
Additions in Luke "full of the Holy Ghost,"  
"from Jordan," "in a moment of time," "to  
Jerusalem," "devil leaveth him for a season."

3. *First Temptation.* vs. 3, 4.

Why would the stones suggest loaves (*ἄρτοι*)?

Why was the first temptation aimed at Jesus' appetite? cf. vs. 2. Luke iv : 2.

Show how the first temptation was to secure  
a good thing by doubtful means.

What is the meaning of Jesus' reply?

4. *Second Temptation.* vs. 5-7.

Show how the second temptation was to  
presumption?

What is the meaning of "tempt" in vs. 7,  
and the import of the reply?

5. *Third Temptation.* vs. 8-10.

Show how the third temptation was to secure  
power by illegitimate means.

Jesus refuses utterly to compromise.

How do Jesus' replies show familiarity with  
Deuteronomy?

Note the typical aspect of the three tempta-  
tions. Gen. iii : 6, cf. I John ii : 16.

"The three temptations include all  
the temptations which come to the  
*Christian*—temptations to his natural

instincts, temptations to his spiritual desires, temptations to his efforts to bring the world to Christ. The wilderness, the temple, the mountain; solitude, sanctity, society: these three. In all the Captain of our salvation triumphed and triumphed for us."—*President Weston*.

#### 6. *The Result.*

Through what instrument did Jesus gain the victory?

Did Satan tempt Jesus later? cf. iv:13. Matt. xvi:23.

What do the temptations prove concerning the Saviour's humanity?

The significance of the victory to us? Heb. ii:18. iv:15, 16.

"The desert Thy temptations knew,  
Thy conflict and Thy victory too."

### APPLICATION.

#### 1. *How to meet the temptations of life.*

Robert McCheyne, on being asked what was his secret power over temptation, replied, "Prayerful Watchfulness."

"Here are three hints meant alike for the youngest and for the eldest: resist *in the heart*; resist *step by step*; resist *insidious* attacks, no less than sudden attacks."—*Farrar*.

2. *The value of temptation in moral development.*

"Temptation sharp? Thank God a second time!  
Why comes temptation but for man to meet  
And master, and make crouch beneath his feet,  
And so be pedestaled in triumph."

—*Browning.*

"God permits temptation because it does for us what the storms do for the oaks—it roots us; and what the fire does for the painting on porcelain—it makes us permanent. You never know that you have a grip on Christ or that He has a grip on you so well as when the devil is using all his force to attract you from Him; then you feel the pull of Christ's right hand."—*F. B. Meyer.*



## STUDY VII.

### PERIOD OF INTRODUCTION.

#### 1. *First Disciples.* John i: 35-51.

Edersheim, Bk. ii: chap. iii, pp. 342-350.  
Farrar, chap. x. Stalker, § 57. Geikie,  
chap. xxviii, pp. 463-470.

##### (1) Andrew and John. vs. 35-40.

What is the connection of "the next day"?

Reasons for supposing that one of the two  
was John the evangelist?

How were they fitted for being Jesus' disci-  
ples? vs. 35.

What does their willingness to follow the  
Rabbi indicate?

##### (2) Simon. vs. 41, 42.

Note the enlarging sphere of Andrew's per-  
sonal work — brother, neighbors, heathen,  
John i: 41; vi: 8, 9; xii: 21, 22.

Meaning of names, Simon, Cephas and  
Peter?

Upon what evidence does Peter come to  
Jesus?

When was Jesus' prophecy, vs. 42, fulfilled?  
Matt. xvi: 18.

(3) Philip. vs. 43, 44.

"The Calling of Philip and Nathanael."  
Trench's Studies in the Gospels, No. 2.

Did Andrew or Jesus find Philip? see R. V.  
What did the "Follow me" mean to Philip?

(4) Nathanael. vs. 45-51.

"St. Bartholomew," Keble.

Meaning of Nathanael's question?

Traits in Nathanael's character?

How did Jesus read him? ii : 25.

Meaning of Jesus' promise? vs. 50, 51.

Does the text indicate that these men were  
looking for the Messiah? vs. 41.

What means had they taken to discover  
him? vs. 45.

How would these facts fit them for discip-  
ship?

## 2. *First Miracle.* John ii : 1-11.

Edersheim, Bk. iii : chap. iv. Farrar, chap.  
xi. Stalker, § 58. Geikie, chap. xxix, pp.  
471-480.

(This miracle is introduced only because of  
its connection with the "Period of Introduc-  
tion."—See *Preface*.)

Why did Jesus take the disciples to the  
marriage?

What was the effect of the miracle on them?

## APPLICATION.

1. *The art of bringing men to Jesus—the greatest art in the world.*

“He that winneth souls is wise.” Prov. xi:30; but consider diligently the R. V. rendering “He that is wise winneth souls.”

See *Spurgeon's “The Soul Winner.”*

3. *The possibilities wrapped up in bringing one man to Jesus—e. g. Andrew brought Peter, and Peter on the day of Pentecost brought three thousand.*

“First seek thy Saviour out, and dwell  
Beneath the shadow of His roof,  
Till thou have scanned His features well  
And known Him for the Christ by proof:

Such proof as they are sure to find  
Who spend with Him their happy days,  
Clean hands and a self-ruling mind  
Ever in tune for love and praise.

Then, potent with the spell of Heaven,  
Go, and thine erring brother gain,  
Entice him home to be forgiven,  
Till he, too, sees his Saviour plain.”

—“*St. Andrew's Day*” in Keble's “*Christian Year.*”

What leads us to think that he was timid, cultivated and speculative?

What light do other references shed on his character? vii : 50 ; xix : 39.

(2) Jesus' Method of dealing with him.

Does Jesus answer the questions on Nicodemus' lips, or the questions of his heart?

What truth does he emphasize concerning the nature of the kingdom?

What does he say regarding the method of entering it?

What illustrations does he employ from nature and from history?

What cardinal gospel truth enunciated?

Note John's commentary, iii : 16-21.

#### APPLICATION.

1. *Consider some of the temples to be cleansed in college life, e. g. the temples of college honor, purity, politics.*

"It is our choice whether we shall put honors before honor, or put honor before everything, whether we shall be the cadets of truth or the cadavers of falsehood. If as St. Paul wrote, it was true that 'no man is crowned in the games except he have contended *according to the rules*,' far more is true in the Olympics of character." — *President Stryker.*

2. *Regeneration (not merely reformation) necessary for entrance to the kingdom of God.*

“Regeneration,” says Dr. Dale, “is sometimes described as though it were merely a change in a man’s principles of conduct, in his character, his tastes, his habits. If regeneration were nothing more than this we should have to speak of a man as being more or less regenerate according to the extent of his moral reformation; but this would be contrary to the idiom of New Testament thought . . . . The simplest and most obvious account of regeneration is the truest; when a man is regenerated he receives a new life, and receives it from God. In itself regeneration is not a change of his old life but the beginning of a new life.”

## STUDY IX.

### PERIOD OF OBSCURITY.

1. *Judean Ministry.* John iii : 22 ; iv : 1-3.

Edersheim, Bk. iii : chap. vii, pp. 390-394.

Farrar, chap. xiv, pp. 201-204. Stalker, §§ 61-65. Geikie, chap. xxxi, pp. 509-512.

How extensive was the ministry? cf. Acts x : 37.

How explain the lack of records for this period?

Why does John alone notice it?

The attitude of the Pharisaic party towards John the Baptist and Jesus?

Why did Jesus take up the work of the Baptist at this time?

Why does he commit to his disciples the actual work of baptizing?

“The whole Judean ministry is an appeal to the people to receive him as the Messiah through the divinely constituted heads.”—*Andrews.*

## PERIOD OF POPULARITY.

### 2. *In Samaria.* John iv : 3-42.

Edersheim, Bk. iii: chap. viii. Farrar, chap. xv. Geikie, chap. xxxi, pp. 517-532. "The Well of Sychar."—Sir Edward Denny. "Christ and the Samaritan Woman," Trench's Studies in the Gospels No. 3.

#### (1) Conversation with a Samaritan Woman. vs. 3-26.

Why did Jesus go from Judea to Galilee via Samaria?

Reasons for the Jew's enmity to the Samaritans? cf. Ezra iv : 2, 3.

How did Jesus regard them? cf. Luke x : 30 ; xvii : 15.

Character of the woman?

What did she unlearn and learn regarding the nature of true worship?

Trace stages in the growth of her faith.

What great revelation concerning himself did Jesus finally make to her?

What qualities are apparent in Jesus' method of dealing with her?

## (2) The Gospel in Sychar. vs. 27-42.

What impression did Jesus make on the woman?

What was her first impulse after conversion?

The results of her testimony?

What were the white fields to which Jesus referred?

What is opposed to "natural law in the spiritual world" in Jesus' teaching here?

## APPLICATION.

1. *Naturalness and directness in conversation about spiritual things.*

"Thou must be true thyself  
 If thou the truth would teach;  
 Thy soul must overflow if thou  
 Another's soul would'st reach;  
 It needs the overflow of heart  
 To give the lips full speech."

2. *What are some of the white harvest fields ready for us to reap?*

"Hark! the voice of Jesus calling,  
 Who will go and work to-day?  
 Fields are white, the harvest waiting,  
 Who will bear the sheaves away?  
 Loud and long the Master calleth,  
 Rich reward he offers free;  
 Who will answer, gladly saying,  
 'Here am I, O, Lord, send me?'"



## STUDY X.

### PERIOD OF POPULARITY — Galilean Ministry.

This study illustrates Jesus' plan of work.

#### 1. *Selection of headquarters.*

Edersheim, Bk. iii : chap. xi. Farrar, chap. xvi. Stalker, §§ 69-75. Geikie, chap. xxxii.

(1) Rejection at Nazareth. Luke iv : 16-30.

Why did Jesus go to Nazareth first?

What was the offence which led to rejection?

(2) Capernaum chosen. Matt. iv : 12-17.

What reasons are suggested for the choice of Capernaum?

Were the Galileans ready to receive him?  
cf. John iv : 45.

#### 2. *Enlisting four disciples.* Matt. iv : 18-22.

Edersheim, Bk. iii : chap. xiii. Farrar, chap. xvii, pp. 241-248.

Where did he meet three of these men before?

For what purpose did Jesus gather them?

Peculiar appropriateness of the metaphor which Jesus used?

Compare the results to the world of the calls to Abraham, and to Moses, with the call to these four.

3. *A typical day.* Mark i : 21-34.

Edersheim, Bk. iii : chap. xiv. Farrar, chap. xvii, pp. 235-240. Stalker, §§ 76-104. Geikie, chap xxxiii, pp. 1-11.

(1) Teaching.

Where was Jesus found on Sabbath morning?

What do we know of the form and style of his teaching?

What four qualities did the people note in the teacher? vs. 22. Luke iv : 22, 32 ; John vii : 26.

What was the central idea of Jesus' teaching?

(2) Healing.

Why did Jesus employ miracles?

Were the miracles illustrations of his teaching?

How are the miracles recorded here symbols of his spiritual and saving work?

4. *Tours into surrounding towns.* Mark i : 35-39.

Edersheim, Bk. iii : chap. xv. Geikie, chap. xxxiii, pp. 12-17.

Andrews (pp. 223-227) traces nine circuits with a return to Capernaum in each case.

"A regular concerted plan of periodical visitation," Alexander.

Make a list of the tours in the Galilean ministry, noting the main events under each, and illustrating by use of Kephart's chart.

How did Jesus prepare for these tours?  
vs. 35.

How did he end them? Luke v : 16.

What do we know of the size and character of his audiences and places of work ?

#### APPLICATION.

- 1 *The personal equation in enlisting workers—  
"Follow Me."*

See "Devotion to a Person the Dynamic of Religion," in Watson's "Mind of the Master."

2. *A definite plan essential for effective work.*

"Thoroughness, in plan, in aim and in execution is an essential condition of success in Christian work. Without it no true foundation can be laid at the outset; without it the aftergrowth will be feeble, irregular, disappointing. We must follow the Lord fully."—*Thorold*.

Speaking of the "Purposefulness" of Jesus' life, Stalker says: "Most lives aim at nothing in particular, but drift along, under the influence of varying moods and instincts or on the currents of society, and achieve nothing. But Jesus had a definite object before Him which absorbed His thoughts, and drew out His energies. . . . This imparted an earnestness and rapidity of execution to His life which most lives altogether lack."

"He wrought at his work with a plan and in accordance with clear principles."

—R. E. Speer.

## CONTEXT.

*From this point on so much is necessarily omitted in the studies in accordance with the principle of selection stated in the Preface, that it seems desirable to give the context in running order. The salient features of the period are also summed up.*

Between Studies X and XI Jesus has returned to Capernaum, and the people, including Scribes and Pharisees, flock to hear him. He heals many sick, including the paralytic borne of four, whose sins he also forgives. The hostility of the Pharisaic party is aroused by this act and they proclaim Jesus a blasphemer. He goes to the seaside to teach and calls Matthew the publican to follow him. He discusses the question about fasting raised by the disciples of John, and heals an infirm man at the pool of Bethesda. He arouses further hostility by defending his disciples for plucking and eating ears of corn on the Sabbath day, confuting the Pharisees by quoting David's example. Upon another Sabbath he heals a man with a withered hand, and as a consequence the Pharisees join forces with the Herodians to put him to death. He withdraws again to the seashore and such multitudes press upon him to be healed that he is obliged to call a boat to wait upon him. In the evening he goes alone to a mountain.

### SUMMARY OF THE PERIOD.

This first period of the Galilean ministry lasted from Dec. A. D. 27 to the midsummer of A. D. 28. It was characterized by work among "the submerged tenth," by miracles and by much prayer on the part of Jesus. The religious leaders organized opposition to him on the grounds that he had forgiven sins, violated the Sabbath, disregarded tradition, and associated with publicans and sinners—but the people crowded to hear him and to be healed. The fanaticism of the leaders was impotent because of the great tide of popularity.

## STUDY XI.

### PERIOD OF POPULARITY — Galilean Ministry (Continued).

THE APOSTLES. Matt. x : 2-4.

Edersheim, Bk. iii : chap. xvii, pp. 521-523.  
Farrar, chap. xviii, pp. 249-258. Stalker,  
§§ 105-108. Geikie, chap. xxxv. Bruce's  
Training of the Twelve, chap. iv. Watson's  
The Upper Room : chapter on "The Twelve."

#### I. *The Choice.*

What preparation does Luke record ? vi : 12  
(cf. Matt. xiv : 23).

" Cold mountains and the midnight air  
Witnessed the fervor of Thy prayer."

Did he choose twelve because

- (1) they were enough for the work or
- (2) only twelve available, cf. Luke x : 1, or
- (3) because of the historical significance of  
the number ? cf. Matt. xix : 28.

Significance of change of name from "disci-  
ples" to "apostles" ? Luke vi : 13.

His purpose in selecting them ? Mark  
iii : 14, 15.

Did he choose such comparatively humble men because

(1) he could not get others or

(2) because of what they were in character?

How is the wisdom of Jesus' choice vindicated?

## 2. *The Lists.*

Write the lists (Matt. x : 2-4, Mark iii : 16-19, Luke vi : 14-16, Acts i : 13-26) in four parallel columns, and number each name.

Divide each list into three groups and note the first name in each.

Note other peculiarities and explain differences in names.

How many were Galileans and how many were related to each other and to Jesus?

What three were with him on notable occasions?

Study the temperaments of each pair in Matthew's list. (See Supplemental Study.)

Literature and life will furnish examples of men working in pairs, e. g. Luther and Melancthon, Calvin and Beza, Barnabas and Paul. Recall the influence of prudent and cautious Hardy on outspoken and impetuous Tom Brown at Oxford.

" So when two work together, each for each  
Is quick to plan, and can the other teach ;  
But when alone one seeks the best to know,  
His skill is weaker and his thoughts are slow."

### 3. *The Training.*

For what important work were they being trained? John xv : 27, Acts i : 8, 22.

What qualities would make them credible witnesses?

What would they be obliged to unlearn?

What methods did Jesus employ in training them?

Mention some parables and discourses, miracles and object lessons which were primarily or solely for their benefit?

What responsibilities did Jesus throw upon them? Cf. Matt. ix : 36-xi : 1.

For how much did his personal companionship count?

What evidence that the training was graduated to their capacities?

"I say that as a babe you feed awhile  
Becomes a boy, and fit to feed himself,  
So minds at first must be spoon-fed with truth ;  
When they can eat, babe's nurture is withdrawn."—  
—*Browning's "A Death in the Desert."*

### APPLICATION.

- I. "*Organization and order and the distribution of duty essential in things spiritual as well as in things temporal.*"

"Wise organization always facilitates the movement of a body of men. . . . Organization means comprehensiveness, continuity, power, speed."—*J. R. Mott.*



2. *A place for all temperaments and conditions of men in God's vineyard.*

“We see a lesson of Christ’s wonderful wisdom and goodness in thus binding into one brotherhood these inexhaustible varieties of character and temperament, and finding for each its place and its work. As we look upon it we can feel and say, each of us, There is a place and a welcome for me. . . . We see that it is His purpose that these differences of mind and character and condition should be . . . a means of binding His servants more closely for effectual service.”—*Thompson*.

## SUPPLEMENTAL STUDY.

A Character study of the Twelve based on  
Prof. Thompson's address on "The Training of  
the Twelve." "Northfield Echoes," Vol. 3,  
No. 2.

### I. DISPOSITION.

Simon—	{ Matt. xiv : 28-31 ; xxvi : 69-75.
Outspoken, impetuous,	{ John xiii : 6 ; xviii : 10. Mark ix : 2.
Andrew—	{ John i : 41 ; vi : 8, 9 ; xii : 22.
Prudent, cautious, . . .	{ Mark xiii : 3.

### II. AGE.

James—	{ Father of Church when first three
(Oldest), experience, coun-	{ gospels and Acts were written.
sel, . . . . .	{ Acts xii : 2.
John—	{ John xiii : 23, 24 ; xviii : 15, 16 ;
(Youngest), ideas, action,	{ xx : 4.

" He loves when youth and age are met,  
Fervent old age and youth serene ;  
Their high and low in concord set  
For sacred song, Joy's golden mean."

### III. INTELLECT.

Philip—	{ John vi : 5 ; xii : 20 ; xiv : 8.
Slow of intelligence, . .	
Bartholomew (Nathanael)—	{ John i : 46, 48, 49.
Alert, . . . . .	

### IV. DOUBT AND FAITH.

Thomas—honest doubt, . .	John xi : 16 ; xiv : 5 ; xx : 24, 25.
<i>Matthew—fearless faith,</i> .	Matt. ix : 9, 10.

## V. WORKS AND FAITH.

James (of Alphaeus)—      { See his Epistle.  
works,      .      .      .      { Keynote = ii : 18.

Jude (of James)—faith,      .      { See his Epistle.  
   { Watchword = "Contend for the  
   faith," ii : 3. John xiv : 22.

## VI. SURRENDER AND SELFISHNESS.

Simon the Zealot—devotion,      Loyalty to the Christ.

Judas Iscariot—selfishness,      { John xii : 4-6.  
   { Matt. xxvi : 14, 15.

"For as of old, when two by two,  
His herald saints the Saviour sent,  
To soften hearts like morning dew,  
When he to shine in mercy meant."

"So evermore he deems his name  
Best honored and his way prepared,  
When watching by his altar-flame,  
He sees his servants duly paired."

—*John Keble.*

## STUDY XII.

### PERIOD OF POPULARITY — Galilean Ministry (Continued).

SERMON ON THE MOUNT. Matt. v, vi, vii.

Edersheim, Bk. iii : chap. xviii. Farrar, chap. xviii, pp. 259-272. Geikie, chap. xxxv, pp. 51-57 ; xxxvi, xxxvii.

"The Programme of Christianity."—Drummond.

#### 1. *The Place.*

Where does tradition locate τὸ ὄρος ?

Dean Stanley, speaking of the Horns of Hattin, says, "The platform at the top is evidently suitable for the collection of a multitude and corresponds precisely to the 'level place'—mistranslated 'plain'—to which he would 'come down' as from one of its higher horns to address the people."

#### 2. *The Audience.*

Was it

- (1) an ordination sermon to the apostles, or
- (2) a discourse to the larger company of disciples, or
- (3) to a mixed audience.

3. *The Form.*

Is it a group of "sayings," or a connected discourse?

How related to Luke vi : 17-49?

Andrews concludes, "that Matthew gives this discourse substantially, if not literally, as it was spoken, and that Luke gives the same, but modified to meet the wants of that class of hearers for whom he especially wrote."

Contrast it with the law of Sinai.

Comment on the use of illustrations.

4. *The Analysis.*

The following analysis, taken from the Cambridge Bible on Matthew, is the simplest and completest we have seen.

Theme = "The Kingdom of Heaven."

## A. The Subjects of the Kingdom. v : 3-16.

(1) Their character and privileges. vs. 3-12.

(2) Their responsibility. vs. 13-16.

## B. Relationships of the Kingdom to

(1) The Law. v : 17-48.

It is the highest fulfilment of the law in regard to

(a) The Decalogue. v : 21-37.

(b) The law of Retaliation. vs. 38-42.

(c) Love or Charity. vs. 43-48.

(2) Pharisaic rules. vi : 1-34.

It exceeds the righteousness of the Pharisees  
in regard to

(a) Almsgiving. vi : 1-4.

(b) Prayer. vs. 5-15.

(c) Fasting. vs. 16-18.

(d) Earthly possessions and daily cares.  
vs. 19-34.

C. Characteristics of the Kingdom. vii : 1-27.

(1) Judgment on others. vii : 1-6.

(2) The Father's love for the children of the  
Kingdom. vs. 7-12.

(3) The narrow entrance therein. vs. 13, 14.

(4) The danger of false guides to the narrow  
entrance and the test of the true. vs. 15-23.

(5) A description of the true subjects of the  
Kingdom, as distinguished from the false.  
vs. 24-27.

“ Come, kingdom of our God,  
Sweet reign of light and love !  
Shed peace and hope and joy abroad,  
And wisdom from above.  
Over our spirits first  
Extend thy healing reign ,  
There raise and quench the sacred thirst,  
That never pains again.”

## APPLICATION.

1. *The King demands spirituality in obedience, worship and aims.*
2. *The Fatherhood of God and our relationship.*  
Study the seventeen occurrences of the word "Father" in the sermon.

See chapter on "Fatherhood the Final Idea of God" in Watson's "The Mind of the Master."

"What we really have in the Sermon on the Mount, what gives it its great everlasting value, is the passing over of kingship into fatherhood; or, if you please to put it so, the opening and deepening of kingship till it reveals the fatherhood which lies folded at the heart of it. . . . . The instinct of my wakened childhood rests upon the strong confirmation of the Father's uttered word."—*Phillips Brooks*.

### STUDY XIII.

## PERIOD OF POPULARITY — Galilean Ministry (Continued).

THE CRISIS IN POPULAR FEELING. Matt.  
iv : 13-23.

Edersheim, Bk. iii : chap. xxix. Farrar, chap. xxix, pp. 398-404. Stalker, §§ 133-135. Geikie, chap. xliii : pp. 184-188. Bruce's Training of Twelve, chap. ix : sec. i. Trench on Miracles, chap. xvi.

A brief study of this miracle is introduced because it marks the boundary between the Period of Popularity and Period of Opposition.

#### 1. *Circumstances.*

##### (1) Occasion.

Bruce says that it was "to separate the wheat from the chaff in the five thousand."

Note the connection in which the Evangelists place it. Matt. xiv : 12, 13. Mark vi : 30, 31. Luke ix : 9.

##### (2) Time.

What time in Jesus' Ministry? Matt. xiv : 1. Mark vi : 30. Luke ix : 10. John vi : 1, 4.

What time of the year? Mark vi : 39. Nisan, "The Month of Flowers."

What time of the day? Matt. xiv : 15. Mark vi : 35. Luke ix : 12.



## (3) Place.

Make a statement from the following groups of texts—

(a) Matt. xiv : 13. Mark vi : 31. (b) Luke ix : 10. (c) Mark vi : 32. John vi : 1. (d) John vi : 3. (e) Matt. xiv : 19. Mark vi : 39.

Were there two Bethsaidas? Mark vi : 45 ; John vi : 24, 25.

Smith's Historical Geography (p. 458) claims that "the province of Galilee ran right round the lake and included most of the level coast land on the East. With this readjustment of the map we need have only one, and that Bethsaida Julias on the East. (See map in this pamphlet.) John xii : 21.

## (4) Persons.

What brought the apostles there? Mark vi : 30.

Why did the multitude follow? John vi : 2.

Did John insert vs. 4 to account for presence of multitude? or to explain what Jesus was about to do?

2. *Comparison and study of text.* Matt. xiv : 13-23. Mark vi : 30-46. Luke ix : 10-17. John vi : 1-15.

Why do the four Evangelists narrate it?

The significance of Matthew's addition, vs. 21?

What relation does the miracle have to Philip? John vi : 5, 6.

What side-light on Andrew's character? John vi : 8, 9.

What impression does the scene make in Peter's mind? Mark vi : 39, 40. *πρασιαί* = square garden plots.

What characteristics of Jesus does the miracle display?

" 'Twas spring-time when he blessed the bread,  
 'Twas harvest when he brake."

- How does the relation of the amount left over (Matt. xiv : 20) to the original stock (Matt. xiv : 17) bear upon Weiss' theory that the miracle was one of providence, not of creation? He says that it consisted in stirring up the hearty spirit of emulation for all to open their baskets and give!

### 3. *The Effects.*

(1) On Jesus? Matt. xiv : 23. Only other recorded instance of an all night of prayer is Luke vi : 12.

(2) On disciples? Matt. xiv : 22. Why send them away thus?

(3) On the people? John vi : 14, 15.

Why should they take the miracle as an evidence of his Messiahship? cf. II Kings iv : 42. Ex. xvi : 14-35.

What was the substance of Jesus' discourse when he next met them? John vi : 26, 35, 54.

How did this affect their enthusiasm? John vi : 66.

"It was what he intended. It was himself who struck the fatal blow at his popularity. He resolved to devote himself thenceforward to the few who really understood him and were capable of being the adherents of a spiritual enterprise."—*Stalker*.

#### APPLICATION.

1. *Why do I follow Jesus?* John vi : 26, 68.

"Then shall I not, O Saviour mine,  
Shall I not love thee well?  
Not with the hope of winning heaven,  
Nor of escaping hell:

Not with the hope of earning aught,  
Nor seeking a reward,  
But freely, fully, as thyself  
Hast loved me, O Lord!"

2. *Jesus the bread of life can satisfy the soul's hunger, but there must be personal appropriation.*

"If I ever feel like envying anyone, it is not the world-famous author, but some serene, devout soul, who has made the life of Christ his own, and whose will is the divine will."—*Whittier*.

## CONTEXT.

After choosing twelve apostles and preaching the sermon on the mount, Jesus heals a centurion's servant, and restores to life the widow of Nain's son. This was the first miracle of the kind, and the crowds continued to increase. Jesus answers the question concerning his Messiahship, which John the Baptist sends to him from prison, by appealing to his Messianic works. While dining at the house of Simon the Pharisee, Jesus is anointed by a woman who is a sinner. He returns to Capernaum and heals a blind and dumb demoniac. In reply to the charge of the Pharisees that he casts out devils by the help of Beelzebub, he warns the scribes and Pharisees against "an eternal sin." His mother and brethren wish to see him and he tells who his true kindred are. Then he withdraws to the seaside and from a boat teaches the multitude by parables. In the evening he crosses the sea and stills the tempest. Upon landing at Gergesa he heals two demoniacs and permits the demons to enter a herd of swine. The Gergesenes show their unpreparedness to receive him by asking him to leave their coasts. So he directs the restored men to proclaim in that section what the Lord had done for them and he returns to Capernaum. A multitude awaits him and he attends Matthew's feast. He goes to heal Jairus's daughter, and on the way cures a woman with an issue of blood. Returning, he heals two blind men and a dumb demoniac. He goes to

Nazareth, is rejected there and preaches throughout the region. The Twelve are sent on their mission. News of John's death reaches Jesus and he removes from the territory of Antipas. His popularity was now at its height, and culminates in the feeding of the five thousand. He sends the disciples back to Capernaum, dismisses the multitude, and departs to a mountain to pray. During the night he appears walking on the water, to the disciples, and rescues Peter. Landing at Gennesaret, he heals many, and arriving at Capernaum discourses to those whom he had fed. His words about the bread of life cause disaffection. Many leave him ; the Twelve remain faithful, but he declares that one of them is a devil.

## SUMMARY OF THE PERIOD.

This second period of the Galilean ministry lasted from one passover to another—probably April, A. D. 28, to April, A. D. 29, (though Edersheim and Gilbert crowd it all into one month). During the first period Jesus had been working almost alone. During the second he was attended on two of the preaching tours by "the twelve and certain women" who ministered to him of their substance. He introduced teaching by parables largely to draw the line between the curious and careless, and the devout and earnest in his audiences. His popularity at the end of the period was followed by the active opposition of scribes and Pharisees. Judea and Galilee were closed against him, probably the synagogues also, as there is no further record of his using them in Judea and Galilee.

#### STUDY XIV.

### PERIOD OF OPPOSITION — Galilean Ministry (Continued).

#### I. *Opposition in Galilee.*

(1) Opposition in synagogue at Capernaum.  
John vi : 25-66.

Edersheim, Bk. iii : chap. xxxii. Farrar, chap. xxx. Stalker, §§ 136-138. Geikie, chap. xliv, pp. 190-200.

How had Jesus disappointed the hopes of the multitude? vs. 15.

What motive now led them to seek him? vs. 26.

What did they understand by "bread from heaven?" vs. 32, 33.

"Like Ponce De Leon with the spring of Unfading Youth in Florida, they thought that the new gift would literally make them immortal, and eagerly clamoured to have a boon so far in advance of the mere barley loaves of the day before."—*Geikie*.

How does Jesus' view of his mission differ from their Messianic ideas?

What three objections to his claims do his hearers raise? vs. 30, 41, 42, 52.

Had any of them been made before? John ii : 18. Matt. xii : 38. xiii : 54-57.

Result of the discourse? vs. 66.

(2) Opposition of delegation from Jerusalem.  
Matt. xv : 1-14. Mark vii : 1-15.

Edersheim, Bk. iii : chap. xxxi. Farrar, chap. xxxi, pp. 443-449. Stalker, § 126. Geikie, chap. xlv, pp. 201-212.

Who were Jesus' inquisitors? cf. Luke v : 17.

What does this indicate regarding the feeling of the national rulers to Jesus?

State clearly the question raised.

How does Jesus answer?

How does his answer affect his inquisitors?  
Matt. xv : 12.

(3) Opposition from Pharisees and Sadducees. Matt. xvi : 1-4. Mark viii : 11, 12.

Edersheim, Bk. iv : chap. xi, p. 200. Farrar, chap. xxxv, pp. 1-4. Geikie, chap. xlv, pp. 226-230.

In what spirit did they question Jesus?

Meaning of "sign"?

When had similar demands been made?  
John ii : 18 ; vi : 30.

Note how Jonah was a sign (a) as a type of the Resurrection, (b) as a preacher of righteousness to "an evil generation."

## 2. *Opposition on the journey to Jerusalem.*

(1) Discussion with Pharisees at a dinner.  
Luke xi : 37-54.

Edersheim, Bk. iv : chap. xii. Geikie, chap. xli, pp. 146-152.

Who starts the discussion? vs. 38.



How does Jesus' position with regard to ceremonial purity differ from that of the Pharisees?

Result of this discussion? vs. 53, 54.

"The meal in the house of the Pharisee was a turning point in the life of Jesus. The fierceness of His enemies had broken out with open rage, so that, as He left He was followed by the infuriated Rabbis, gesticulating, as they pressed round Him and provoking Him to commit Himself by words of which they might lay hold."—*Geikie*.

(2) Reported opposition from Herod. Luke xiii : 31-33. Stalker, § 131.

What motive had the Pharisees in giving Jesus this warning?

Was the danger real or feigned?

The result?

(3) Opposition arising from Jesus' observance of the Sabbath. Luke xii : 10-17 ; xiv : 1-6. Stalker, § 127.

When had similar discussions arisen? John v : 16 ; Matt. xii : 2, 10 ; John ix : 16.

How did Jesus' position on this question differ from that of the Pharisees?

Give some of his answers and their objections on this question.

(4) Opposition because of Jesus' association with publicans and sinners. Luke xv : 1, 2 ; xix : 7. Stalker, § 125.

When had similar objections been raised against Jesus? Matt. ix : 11 ; Luke vii : 39.

How does Jesus' position differ from that of the Pharisees? .

What are Jesus' main arguments for his position? Bruce, "Training of the Twelve," pp. 26, 27.

(5) Feeling towards Jesus at the close of the journey? Luke xvi : 14 ; John xi : 8, 16.

#### APPLICATION.

1. *Every good*  $\left\{ \begin{array}{l} \textit{man} \\ \textit{cause} \end{array} \right\}$  *encounters opposition.*

"Men may misjudge thy aim, men may not praise thy name,

Think they have cause for blame, say thou art wrong :—  
Hold on thy quiet way, heed not what men may say,  
Christ is the judge—not they ; fear not, be strong !"

2. *Jesus' patience under trying circumstances.*  
Heb. xii : 3.

"Patience, my lord ! Why, 'tis the soul of peace ;  
Of all the virtues, 'tis nearest kin to Heaven.  
It makes men look like gods. The best of men  
That e'er wore earth about him, was a sufferer.  
A soft, meek, patient, humble, tranquil spirit,  
The first true gentleman that ever breathed.  
The stock of patience then cannot be poor ;  
All it desires, it has ; what monarch more ?"

—*Thomas Dekkar.*

## STUDY XV.

### PERIOD OF OPPOSITION — Galilean Ministry (Continued).

#### PREPARING HIS DISCIPLES FOR HIS DEATH.

##### I. *Peter's Confession.* Matt. xvi : 13-20.

“The laying of the corner-stone of the Church of Christ.”—*Farrar.*

Edersheim, Bk. iii : chap. xxxvii, pp. 72-86.  
Farrar, chap. xxxv, pp. 11-16. Geikie, chap. xlv, pp. 236-243. Bruce, “Training of the Twelve,” chap. xi.

How was Jesus engaged before asking the question? cf. Luke ix : 18.

What was his purpose in asking it?

What two propositions does Peter's reply contain? Matt. xvi : 16 ; Mark viii : 29 ; Luke ix : 20.

If he is not “the Christ,” what follows?

“His life is without meaning ; his death without efficacy ; his words without authority.”

“I say the acknowledgment of God in Christ  
Accepted by the reason, solves for thee  
All questions in the earth and out of it.”

— *Browning.*

Did Peter speak in a representative capacity?

What advance on previous confessions? cf. Matt. xiv : 33 ; John vi : 69.

What may we infer with regard to the claim of Peter's supremacy, from the fact that Jesus' reply is recorded only by Matthew?

Note the words *πέτρος* and *πέτρα*. vs. 18.

The different interpretations are

(a) that Jesus referred to himself as the rock, or

(b) to Peter as a person, or

(c) to Peter's confession, or

(d) to the Petrine in Peter, i. e. the heaven-given faith which manifested itself in his confession.

Why did Jesus enjoin silence? Matt. xvii : 20 ; Mark viii : 30 ; Luke ix : 21.

2. *Prediction of Death and Resurrection.* Matt. xvi : 21-23.

Edersheim, Bk. iii : chap. xxxvii, pp. 86-88. Farrar, chap. xxxv, pp. 17-23. Geikie, chap. xlvi, pp. 244-246. Bruce's "Training of the Twelve," chap. xii, sec. i.

Having removed the misconception concerning his person, he now undertakes to remove the preconception concerning the Messiah's career.

What figures had Jesus used before in prophesying his death? John ii : 19 ; iii : 14 ; vi : 51 ; Matt. ix : 15 ; xvi : 4.

*What difference does Mark note between*

former predictions and the present one? Mark viii : 32, *παρήσηται*.

What connection between this plain-speaking and the period of opposition?

What shews Peter's impulsiveness? vs. 22, *προσλαβόμενος αὐτὸν*.

How is his affection shown?

What does Jesus rebuke in Peter?

Evidence of the deep impression left on Peter's mind? Cf. Matt. xvi : 23, *σκάνδαλον*; I Peter ii : 8, *πέτρα σκανδάλου*.

The following table illustrates the gradual way in which Jesus educated the disciples concerning his death.

Note that he does not reveal the betrayal until the second prediction, nor the crucifixion until the third.

Matt. xvi : 21-23.	Matt. xvii : 22, 23.	Matt. xx : 17-19.
o	Betrayed.	.....
Jerusalem.	o	.....
Suffer.		....Mock, scourge, etc.
Elders, chief priests and scribes.	Hands of men.	.....
o	o	To Gentiles.
Killed.	.....	....Condemn to death.
o	o	Crucify.
Raised third day.	.....	.....

### 3. *The law of discipleship.* Matt. xvi : 24-28.

Geikie, chap. xlvi, pp. 246-7. Bruce's 'Training of Twelve,' chap. xii : sec. ii.

How is this teaching shown to be for all Christians? Mark viii : 34.

What did cross-bearing mean in those days ?

What does it mean now ?

What three arguments are given for cross-bearing ?

What two meanings for "life" in the paradox, Matt. xvi : 25 ?

How is the incomparable value of the soul set forth ?

What is to be said for cross-bearing with the hope of reward in view ?

"That hope is not selfishness, but simply self-consistency."—*Bruce*. "There is no certain work where there is an uncertain reward."—*Tertullian*.

Probably Matt. xvi : 28 should introduce the Transfiguration as in Mark ix : 1.

#### APPLICATION.

##### 1. *On what do I found my belief in the Divinity of Jesus ?*

"If Jesus Christ is a man,  
And only a man, I say  
That of all mankind I cleave to Him,  
And to Him will cleave away.

If Jesus Christ is a God,  
And the only God, I swear  
I will follow Him through heaven and hell,  
The earth, the sea, and the air."

##### 2. *Am I willing to bear any cross for his sake ?*

"Jesus, I my cross have taken,  
All to leave and follow thee."

## STUDY XVI.

### PERIOD OF OPPOSITION — Galilean Ministry (Continued).

*The Transfiguration.* Matt. xvii : 1-9.

Edersheim, Bk. iv : chap. i. Farrar, chap. xxxvi. Stalker, §§ 140, 141. Geikie, chap. xlvii, pp. 248-256. Bruce's 'Training of Twelve,' chap. xiii. Trench's 'Studies in the Gospels' No. 8. "Jesus on the Holy Mount," Sanderson.

#### 1. *Circumstances.*

##### (1) Occasion.

Why do all the Evangelists connect it with Jesus' prediction of his death? Luke ix : 31. *ἐξόδος*.

Immediate cause of the transfiguration? Luke ix : 29. cf. Gethsemane, "The cup of death was present to the mind of Christ, now as then ; the cross was visible to his spiritual eye ; he prayed for nerve to drink, for courage to endure."—*Bruce*.

##### (2) Time.

"Six days," Matt. xvii : 1 ; "eight days," Luke ix : 28. Explain difference. Time of day? Luke ix : 32, 37.

## (3) Place.

Matt. and Mark — “a high mountain.”  
 Luke. “the mountain,” R. V. Early tradition  
 said Tabor. Hence festival of Transfiguration  
 in Greek Church is called τὸ θαβώριον.

The modern view favors Hermon, because

(a) Tabor at that time was covered with  
 fortifications (Josephus).

(b) “The” and “high” apply to Hermon.

(c) Jesus had not yet passed through Gal-  
 ilee, where Tabor was. Mark ix : 30.

“ What hill is like to Hermon's hill in beauty and in fame ?  
 For there, in sad days of his flesh, o'er Christ a glory  
     came,  
 And light o'erflowed him like a sea, and raised his  
     shining brow,  
 And the voice came forth which bade all worlds the  
     Son of God avow.”

## (4) Persons.

Two other occasions on which same three  
 apostles chosen ?

Why choose them here ?



2. <i>Comparison and study of texts.</i>			
	MATT.	MARK.	LUKE.
			R. V.
Vs. 1.	"Six days."		
	"Peter, James, and John his brother."	(Same).	"About an eight days."
	"A high mountain."	"Peter, James and John."	"After these sayings."
	"Apart."	(Same).	"Peter, John and James."
	"Was transfigured before them."	"Apart by themselves."	"A mountain."
	"His face did shine as the sun."	.....	"The mountain." Luke.
Vs. 2.	"Raiment was white as the light."	.....	"To pray."
		.....	"The fashion of his countenance was altered."
		"Raiment became shining, exceeding white as snow, so as no fuller on earth can white them."	"Raiment was white and glistening."
	"Lord."	.....	"White and dazzling." Luke.
Vs. 4.	"Bright cloud."	"Master."	"Fully awake." Luke.
		Adds vs. 6.	"Rabbi." Mark.
Vs. 5.	"In whom I am well pleased."	.....	
	Adds vs. 6, 7.		
Vs. 9.	"Tell the vision, etc."	"Charged them, etc."	"My son, my chosen." Luke.
			"Tell no man, etc."

Sum up the agreements and differences.

What points show the independence of Luke's narrative?

What is the dominant impression made by this study?

3. *Relation of the event to Jesus' purpose on earth.*  
A three-fold aid.

(1) Transfiguration = a foretaste of his glory after humiliation.

“‘Be of good cheer,’ said that sudden flood of celestial light, the suffering will soon be past and then thou shall enter thine eternal joy.”—*Bruce*.

(2) Moses and Elias = the assurance that his sufferings were understood and appreciated in heaven.

What did these men represent?

How did they leave the world?

“It was a comfort to his heart to think ‘Up yonder they know that I am to suffer, and comprehend the reason why, and watch with eager interest to see how I move on with unfaltering step with my face steadfastly set to go to Jerusalem.’”—*Bruce*.

(3) The Cloud and the Voice = the approval of his heavenly Father.

"That voice uttered then meant 'Go on thy way self-devoted to death and shrinking not from the cross. I am pleased with thee because thou pleaseth not thyself . . . Thou dost show it to be thy purpose to save others and not to save thyself.'"—*Bruce*.

In what two other crises was the voice from heaven heard?

In what respect were the three to "hear him?" Matt. xvi : 21-28.

What traits of Jesus' character are illustrated here?

What effect on the apostles? cf. II Pet. i : 17.

What was the relation of the event to the period?

"On Hermon the Lord and his disciples had reached the highest point in this history. Henceforth it is a descent into the valley of humiliation and death."—*Edersheim*.

#### APPLICATION.

1. *Jesus' transfiguration and our transformation.*  
II Cor. iii : 18.

See Drummond's "The Changed Life."

"O Master, it is good to be  
Entranced, enwrapt alone with thee,  
Till we too, change from grace to grace,  
Gazing on that transfigured face."

2. *The correlation of visions and tasks.*

See Brooks' "Visions and Tasks," in "Twenty Sermons," and Longfellow's "Legend Beautiful."

"It is a terrible thing to have seen the vision, and to be so wrapped up in its contemplation as not to hear the knock of needy hands upon our doors. It is a terrible thing to hear the knock and have no vision to declare to the poor knocker."—*Phillips Brooks.*

## STUDY XVII.

### PERIOD OF OPPOSITION — Opposition in Jerusalem.

- 1 *Feeling towards Jesus in Jerusalem at the beginning of the Period of Opposition.* John vii : 1.

What events had produced this feeling? John ii : 15, 16 ; v : 16.

Signs of the feeling in Jerusalem seen in the Galilean ministry? Luke v : 17. Matt. xv : 1.

2. *Opposition at the Feast of Tabernacles.* John vii : 11-52.

Edersheim, Bk. iv : chaps. vi, vii. Farrar, chap. xxxix. Geikie, chap. xlix.

Evidences of Jesus' notoriety. vs. 11, 13.

What was the popular feeling towards Jesus? vs. 12.

Who are meant by "the Jews" vs. 13?

"This term in St. John's Gospel commonly means 'the opponents of Christ'."  
—*Cambridge Bible*. "John."

The first objection to Jesus' teaching. vs. 15.  
Cf. a similar objection made in Galilee. Matt. xiii : 54.

Who are "the multitude"? vs. 20. Cf. vs. 25.

"The multitude who have come up from the provinces know nothing of the designs of the hierarchy, although dwellers in Jerusalem are better informed."  
—*Cambridge Bible*.

What is the attitude of the rulers towards Jesus? vs. 25, 26.

The second objection. vs. 27.

Where had this objection been made before? John vi : 42.

What is the effect of Jesus' answer? vs. 31, 32.

"The first formal attempt upon his life."  
—*Cambridge Bible*.

The third objection raised. vs. 35.

What is the effect of Jesus' preaching on the last day of the Feast? vs. 40, 41.

The fourth objection. vs. 41, 42.

The condition of popular feeling at the end of the Feast? vs. 43, 44.

With what success did the plans of the Sanhedrin meet? vs. 45, 46.

What protest is raised on Jesus' behalf? vs. 50, 51.

Which of the objections made by the people is uppermost in the minds of the rulers? vs. 52.

3 *Opposition during the remainder of this visit at Jerusalem.* John viii : 12-59.

Edersheim, Bk. iv : chap. viii.

Sum up the objections made by the Jews to Jesus' teachings? vs. 13, 19, 22, 25, 33, 39, 41, 48, 52, 53, 57.

What is the outcome of these discussions? vs. 59.

4. *Opposition connected with Jesus' healing the man born blind.* John ix.

Edersheim, Bk. iv : chap. ix. Farrar, chap. xli.

How does this miracle affect the Pharisees' opinion regarding Jesus? vs. 15, 16.

What decree had the Sanhedrin issued concerning believers in Jesus? vs. 22.

How is this decree enforced in the case of the healed man? vs. 34.

How does Jesus condemn the Pharisees? vs. 41.

What are the feelings of Jesus' opponents at this stage of the opposition? John x : 19-21.

5. *Opposition at the Feast of Dedication.* John x : 22-40.

Edersheim, Bk. iv : chap. xiv. Farrar, chap. xlv.

What demand do the Jews make? vs. 24.

To what evidence does Jesus appeal in his answer? vs. 25. Cf. John v : 36 ; xiv : 11.

How is his answer received? vs. 31.  
 With what do they charge him? vs. 33.  
 Result of the discussion? vs. 39.  
 How does it affect his ministry? vs. 40.

6. Feeling in Judea at the end of this period?  
 John xi : 8, 16.

#### APPLICATION.

1. *Prejudice blinds men to the truth.* John ix : 8, 11.

“They would not believe that such a miracle had been wrought, and therefore argued that they must have been misled by a striking resemblance. So men who do not wish to believe in the reality of their friends’ conversion find some way to explain the change they see.” — *Peloubet.*

2. *The responsibility of knowledge.* John ix : 41.

“To whomsoever much is given, of him shall much be required.”—*Jesus.*





## CONTEXT.

After the crisis at Capernaum Jesus retires with the Twelve to Tyre and Sidon. He heals the Syrophenician woman's daughter, returns through Decapolis, healing many, including a man with an impediment in his speech. Then he feeds 4,000 and crosses to Capernaum. He reproves the hypocrisy of scribes and Pharisees who demand a sign, and crosses to Bethsaida, where he heals a blind man. He retires northward to Caesarea Philippi and on the way Peter makes the great confession, and Jesus foretells his death and resurrection. The Transfiguration follows, and descending from the Mount Jesus heals a demoniac boy whom the disciples had tried in vain to cure. Passing through Galilee he instructs his disciples and again announces his death and resurrection. At Capernaum Jesus discourses on humility and forgiveness, and Peter pays taxes with the shekel found in the fish's mouth. He attends the feast of tabernacles at Jerusalem and teaches in the temple. Several attempts are made to arrest him but all result in failure.

#### SUMMARY OF THE PERIOD.

The third period of the Galilean Ministry from the Crisis at Capernaum to the final departure from Galilee, April to October A. D. 29, is characterized by retirements from the reach of the people. The time is spent largely in Northern Galilee and is occupied with the training of the Twelve. He devotes himself to instilling into their minds the great truths regarding himself and his death and resurrection.

## STUDY XVIII.

### PERIOD OF OPPOSITION—Perean Ministry.

THE RICH YOUNG RULER. Matt. xix : 16-22 ;  
Mark x : 17-22 ; Luke xviii : 18-23.

Edersheim, Bk. iv : chap. xxiii, pp. 338-342.  
Geikie, chap. liv, pp. 374-377. "Conversations of Jesus Christ," by Adams, chap. iii.  
Trench's poem "Mahmoud the Idol-Breaker."

#### 1. *Circumstances.*

Where was Jesus going? Mark x : 17, R. V.

What time in his ministry was it?

Who were present? Matt. xix : 23, 27 ; Mark  
x : 32.

#### 2. *Study and comparison of texts.*

Note in three columns the differences and similarities.

Which evangelist tells us that the young man was a 'ruler'?

Note R. V. rendering for Matt. xix : 17.

What is the meaning of Jesus' reply?

What graphic touches does Mark add to the narrative?

How does Matthew place emphasis on the words spoken?

3. *Character study of the young man.*

(1) He was young—when worldly ambition would appeal to him the stronger.

(2) He was rich—so had great opportunities in life.

(3) He was a ruler—yet humble—prostrated himself before Jesus.

(4) He was respectful—note his manner of address. How did he evidently regard Jesus?

(5) He was earnest—running to learn.

(6) He was moral—observed (*ἐφύλαξα*) the law.

(7) He was self-righteous—yet not hypocritical like Pharisees. What was his fatal assumption?

(8) He was a man of doing—not being.

(9) He was selfish.

4. *Jesus' method of dealing with him.*

Study carefully the words which were spoken.

What use of the Scriptures did Jesus make?

How did he show sympathy for the young man?

Evidences of directness and uncompromising attitude?

“Was not this what Christ enjoined upon the young ruler—a conscious willing transfer of his great possessions from himself to God in such a real way

as that henceforth *his sense of ownership* in them should cease, and a *sense of stewardship* should take its place?"—*Humphrey.*

## 5. *Results.*

"He went away"—self had conquered.

"Sorrowful"—"his countenance fell."  
Mark, R. V. The Greek word used only in one other instance (Matt. xvi : 3) of the lowering sky.

Dante, *Inferno* iii : 60, imagines him on the confines of the other world with myriads of other mammon seekers blindly following the flutter of a giddy flag, rejected by Heaven, despised by Hell, hateful alike to God and to his enemies—

"the shade of him,  
Who made through cowardice the great refusal."  
—*Farrar.*

"Once to every man and nation  
Comes the moment to decide,  
In the strife of truth and falsehood  
For the good or evil side."—*Lowell.*

## APPLICATION.

1. *The idolatry of wealth.* See *Paradise Lost*, i : 678.

" I would ride the camel,  
 Yes, leap him flying, through the needle's eye,  
 As easily as such a pampered soul  
 Could pass the narrow gate."—*Southey*.

" What business has the young vigor of twenty to demand that the fire shall be warm and the seat cushioned and the road smooth? Let him not parade his incompetence for life by insisting that life is not worth living unless a man is rich,—unless that is, the abundance of life should be eked out with wealth, which is an accident of life, not of its essence. Our gilded youth are not—and they ought to know that they are not—they ought to be told that they are not—choice young men when the study of their life is to spare themselves pain and surround themselves with creature comforts. It is a sign that they have not got hold of the sufficiency of life. They do not know what pure gold it is, and so they try to eke it out with gilding."—*Phillips Brooks*.


2. *Morality alone cannot secure eternal life.*

"Talk they of morals? Oh, thou bleeding Lamb,  
The grand morality is love of Thee."

"Morality is not the precedent condition of saving faith, but it is always the result, the fruit, and the evidence of Christian faith. Propose the question, 'What shall I do to inherit eternal life?' in the spirit of this Jewish ruler with the purpose and expectation of achieving your own immortal honor, without the idea of defect and forgiveness and faith in a Saviour, and a greater task is before you than to tread the zodiac of the universe."—*W. Adams.*

## CONTEXT.

The Lord departs finally from Galilee. He sends messengers before him to a Samaritan village. They are rejected, whereupon James and John become angry and Jesus reproves them. The seventy disciples two by two precede Jesus through Perea, where he teaches and heals, and answers the questions of a lawyer regarding eternal life. He speaks the parable of The Good Samaritan and gives a form of prayer. He visits Martha and Mary, heals a man born blind, speaks the parable of The Good Shepherd, and goes to Jerusalem to attend the feast of Dedication. He dines with a Pharisee and utters woes against hypocrisy, and a warning against Pharisaism including the parable of the rich fool. When told of the murder of the Galileans by Pilate he speaks the parable of the fig tree. He heals a woman in the synagogue on the Sabbath and replies to the question whether few are saved. He replies to the warning against Herod. At a Pharisee's house he heals a man with the dropsy on the Sabbath day, and defends his act, speaking many parables including the great supper, the lost sheep, the lost coin, the prodigal son, the rich man and Lazarus. He counsels the disciples concerning forgiveness and faith. He goes to Bethany and raises Lazarus, and learning of the high-priest's advice that he be put to death he withdraws to Ephraim, from where he goes to attend the passover. On the way to Jerusalem he heals ten lepers, discourses concerning the kingdom, speaking the parable of





the unjust judge. He speaks the parable of the Pharisee and the publican, and replies to the Pharisees concerning divorce. He blesses little children, meets the rich young ruler, and speaks the parable of the laborers in the vineyard. He foretells his death and resurrection and reproves the ambition of James and John. Approaching Jericho he heals two blind beggars, and in Jericho visits Zaccheus. Next day he speaks the parable of the pounds and reaches Bethany the same day. On the following day he is anointed by Mary and starts for Jerusalem.

The Lord's entry into the city and the events of Passion Week are set forth in the following studies. It will be noted that about one-third of Matthew and Mark, and more than one-third of John, are devoted to the closing week.

## SUMMARY OF THE PERIOD.

What is called the Perean Ministry lasted from October A. D. 29, to March A. D. 30, inclusive, being six months. Many discourses were spoken having to do with the training of the twelve. A group of fourteen typical and suggestive parables were spoken, largely personal in character. There were a few striking incidents, the chief of which was the raising of Lazarus, for as a result of it the final determination was reached to put Jesus to death. The period was characterized by a sifting process which resulted in bettering the quality of the adherents who remained with Jesus.

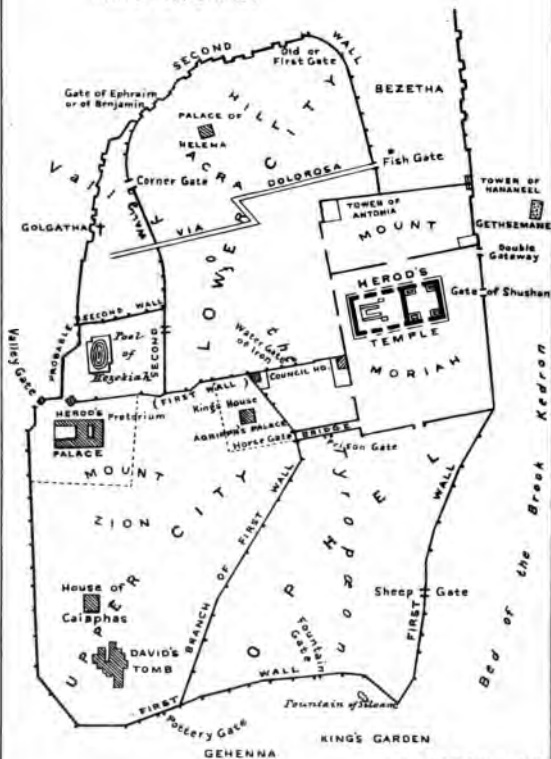
The Period of Triumph, beginning with the triumphal entry into Jerusalem, and closing with the "glorious death and resurrection," needs no comment.



## JERUSALEM

in the

### Time of Christ



G. W. &amp; C. B. Colburn &amp; Co. N.Y.

## STUDY XIX.

### PERIOD OF TRIUMPH—Passion Week.

SUNDAY. TRIUMPHAL ENTRY INTO JERUSALEM.

Mark xi : 1-11.

Edersheim, Bk. v : chap. i. Farrar, chap. xlix, pp. 195-204. Stalker, §§ 145-147. Geikie, chap. lv, pp. 393-399.

See "Ben Hur." "Sinai and Palestine," pp. 188-191.

1. *Study and Comparison of Texts.* Matt. xxi : 1-11. Mark xi : 1-11. Luke xix : 29-44. John xii : 12-19.

Note differences and similarities in four columns and compare with R. V.

How does John's record differ from that of the synoptists?

How account for the minute description by Mark?

2. *Jesus' directions.*

Who were the two disciples? cf. Luke xxii : 8.

To what village were they sent?

What shows the sympathy of the owners of the ass? Luke xix : 33, 34.

"The account leads to the inference that the owner of the ass was an adherent of Jesus, who had perhaps not yet declared himself. The number of such secret followers was probably very large."—*Cambridge Bible*.

### 3. *The Entry.*

Show by map the route of the journey and place of entrance.

What was the day, year, and time of the day?

Where was the ass found? Mark xi:4. cf. Greek and R. V.

How was the animal appropriate for the occasion? Matt. xxi:5.

How does this entry differ from previous visits of Jesus to the Holy City?

What was the significance of this entry? Matt. xxi:4.

Compare Pompey's triumphal entry.

### 4. *The Reception.*

How account for the presence of the multitudes? John xii:12, 18.

What was the meaning of their enthusiasm?

What was the Hosanna song? Matt. xxi:9. Mark xi:9, 10. Luke xix:38.

What classes joined in the welcome?

What was the attitude of the citizens of Jerusalem, and of the Pharisees?

What were Jesus' feelings as he drew near the city? Luke xix:41-44.

The Maccabees were welcomed to Jerusalem in like manner. "Wherefore bearing wands

wreathed with leaves, and fair boughs and palms also, they offered up hymns of thanksgiving to him that had prosperously brought to pass the cleansing of his own place. II Macc. x : 7.

#### MONDAY.

1. *The Cursing of the Fig Tree.* Matt. xxi : 18, 19; Mark xi : 12-14; cf. Luke xiii : 6-10.

“Three eternal lessons—a symbol of the destruction of impenitence, a warning of the peril of hypocrisy, an illustration of the power of faith.”—*Farrar*.

... “the need of realizing simple faith, the absence of which was the cause of Israel’s leafy barrenness.”

—*Edersheim*.

“It was the very type of the hypocrisy which has only leaves and no fruit. . . . They were to learn that profession without performance found no favor with their Master.”—*Geikie*.

2. *Second Cleansing of the Temple.* Matt. xxi : 12-17; Mark xi : 15-19; Luke xix : 45-48.

Compare the cleansing by Maccabaeus. II Macc. x : 1-8.

When had Jesus cleansed the temple before?

Had the years brought any improvement?

The proper uses of the temple: (1) Prayer, Matt. xxi : 13; (2) Healing, Matt. xxi : 14; (3) Praise, Matt. xxi : 15, 16.

## APPLICATION.

1. *The Kingliness of Humility.*

“Did Jesus compare Himself with each of those disciples and own Himself the inferior of each? He only said by His exquisite action that there was something in everyone of them, in serving which even His divinity found no inappropriate employment. It was the truth of His whole Incarnation wrought into a homely picture. And the humility of Christ’s disciples, as He said, is one in nature with His own.”

—*Phillips Brooks.*

“Ride on! ride on in majesty!  
In lowly pomp ride on to die;  
Bow thy meek head to mortal pain;  
Then take, O God, thy power, and reign.”

—*Milman.*

2. *The Pathos of an unfruitful life.*

“Ah, who shall thus the Master meet,  
And bring but withered leaves?  
Ah, who shall at the Saviour’s feet,  
Before the awful judgment seat,  
Lay down for golden sheaves,  
Nothing but leaves! Nothing but leaves!”



## STUDY XX.

### PERIOD OF TRIUMPH—Passion Week.

TUESDAY. We group the happenings of this day under (a) Events, (b) Controversies, (c) Discourses.

#### *Events :*

1. *The Fig Tree Withered.* Matt. xxi : 20-22 ; Mark xi : 20-25.

Evidently Matthew included this in Monday's account for the sake of continuity. *παραχρῆμα* is used in a relative sense.

Was Peter impressed with the miracle or with its symbolic meaning?

What lessons in prayer are taught and how are they deduced from the miracle?

“ The expression ‘ rooting up mountains ’ is in common Rabbinic use as a hyperbole for doing the impossible or the incredible.”—*Edersheim*.

2. *The Widow's Two Mites.* Mark xii : 41-44 ; Luke xxi : 1-4.

“ He spake not to her words of encouragement, for she walked by faith ; He offered not promise of return, for her reward was in heaven. . . . To all time it has remained in the Church, like the perfume of Mary's alabaster that filled the house, this deed of self-denying sacrifice.”—*Edersheim*.

“Jesus was pleased with the faithfulness and the self-sacrificing spirit of the gift. He wished to teach forever the great lesson that the essence of charity is self-denial ; and the self-denial of this widow in her pauper condition” (cf. Mark xii : 42, *μία χήρα πτωχή*, one pauper widow) “ was far greater than that of the wealthiest Pharisee who had contributed his gold.”—*Farrar*.

3. *Greeks seek Jesus*. John xii : 20-36.

Edersheim, Bk. v : chap. iii, pp. 389-395.  
Stalker, § 155.

What light does the narrative throw on the apostle's relation to Jesus?

What sign did Jesus see in the incident?

How does he connect it with his death?

Upon what other two occasions did he hear a voice from heaven?

What was its significance here?

What was his final appeal?

The words spoken should be carefully studied with the thought in mind that we have mere disjointed sayings and reported headings.

“ His public work was over. He appears no more in His Father's house as a preacher of righteousness. Henceforth all his words of wisdom are addressed to His own disciples.”

—*Andrews*.

## APPLICATION.

1. *The true test of an acceptable gift.*

“If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not . . . God loveth a cheerful giver.”—*Paul*.

“He doeth well who doeth his best,  
He doeth well who strives.”

2. *Life's greatest vision.*

“We would see Jesus—for the shadows lengthen  
Across this little landscape of our life ;  
We would see Jesus our weak faith to strengthen  
For the last weariness—the final strife.

We would see Jesus—this is all we're needing,  
Strength, joy, and willingness come with the sight ;  
We would see Jesus, dying, risen, pleading,  
Then welcome day, and farewell mortal night.”

## STUDY XXI.

### PERIOD OF TRIUMPH—Passion Week.

#### TUESDAY—*Controversies.*

1. *Regarding the Authority of Jesus.* Matt. xxi : 23-27. Mark xi : 27-33. Luke xx : 1-8.

Edersheim, Bk. v : chap. iii, pp. 380-383.  
Farrar, chap. l, pp. 217-220. Geikie, chap. lv, pp. 406-407.

What was the intention of the question addressed to Jesus?

What did the rulers regard as the source of Jesus' authority?

How was John's work a preparation for the coming of Jesus?

Were they honest in replying "we know not"?

For the full reply of Jesus, the three following parables must be noted.

2. *Regarding Tribute to Cæsar.* Matt. xxii : 15-22. Mark xii : 13-17. Luke xx : 20-26.

Edersheim, Bk. v : chap. iii, pp. 383-386.  
Farrar, chap. li, pp. 226-233. Geikie, chap. lvi, pp. 416-420.

Who were now put forward to tempt Jesus?  
Matt. xxii : 16. Mark xii : 13. Luke xx : 20,  
*ἐγκάθετοι*=lyers in wait, *ἐπιλαμβάνω*=to seize,  
cf. Matt. xxii : 15, *παγιδεύω*=to lay a snare  
for, Mark xii : 13, *ἀγρεύω*=to take in hunting.

With what class did they try to bring him into conflict?

What traits did they concede to Jesus?

Note the traits he finds in them. Wickedness, Matt. xxii : 18. Hypocrisy, Mark xii : 15. Craftiness, Luke xx : 23.

What was the spirit of their address?

"Smooth dissimulation taught to grace  
A devil's purpose with an angel's face."

Who was the Cæsar and what was the superscription?

What would be the effect of a 'yes' or 'no' answer?

How was Jesus' wisdom shown in the reply?

"They had asked 'ἐξεστὶ δοῦναι'; he corrects them and says, 'ἀποδότε.'"—*Farrar*. cf. I Pet. ii : 13, 14.

What was the conclusion?

3. *Regarding Resurrection*. Matt. xxii : 33. Mark xii : 18-27. Luke xx : 27-38.

Edersheim, Bk. v : chap. iv, pp. 396-403.

*Farrar*, chap. li, pp. 233-237. *Geikie*, chap. lvi, pp. 421, 422.

Who were the questioners this time?

What were some of the chief differences between Pharisees and Sadducees?

On what previous occasion had he met the Sadducees? Matt. xvi : i.

Does their question here seem studied?

How does Jesus elevate the question?

What spirit does he exhibit in his reply?

Of what does he prove them ignorant?

4. *Regarding the Greatest Commandment.* Matt. xxii: 34-40. Mark xii, 28-34.

Edersheim, Bk. v: chap. iv, pp. 403-405.  
Farrar, chap. lii, pp. 238-242. Geikie, chap. lvi, pp. 423-425.

Who was the questioner and what was the spirit of his question?

How did Jesus transfer the matter to spiritual ground?

What was the effect of his answer on the scribe? Mark xii: 32, 33, and on the people? 34.

5. *Regarding the Messiah.* Matt. xxii: 41-46. Mark xii: 35-37. Luke xx: 41-44.

The questioned one turns questioner.

How did Jesus show the incompetence of the Pharisees to interpret the Old Testament?

The significance of his own question? Matt. xxii: 42.

“There could be but one answer—  
David’s son by human birth, but David’s  
Lord by divine subsistence.”—*Farrar*.

6. *Conclusion of Controversies.* Matt. xxiii. Mark xii: 38-40. Luke xx: 45-47.

Edersheim, Bk. v: chap. iv, pp. 406-414.  
Farrar, chap. lvii, pp. 244-251. Geikie, chap. lvi, pp. 426-432.

What characteristics of Pharisaism were denounced? Matt. xxiii: 3-7.

What was the meaning of Jesus’ warning to the disciples? Matt. xxiii: 8-12.

Note the eight “Woes,” (1) Exclusiveness, vs. 13. (2) Covetousness, vs. 14. (3) Prose-

lytism, vs. 15. (4) Moral Blindness, vs. 16-22. (5) Ceremonialism, vs. 23, 24. (6) Purification, vs. 25, 26. (7) Pretence, vs. 27, 28. (8) Pride, Impenitence, Murder, vs. 29-36.

Note the lament of love in vs. 37, and the promise implied in vs. 39.

What elements in Jesus' character are displayed in this chapter?

#### APPLICATION.

1. *Learn from the bearing of Jesus in these controversies to lift men on to higher ground.* It is a fallacy to say that "he meets men on their own ground."

Note how he constantly elevates the question into a spiritual atmosphere, and how he attempts to elevate the questioner.

2. *The true attitude in controversy—sympathy, not hostility.*

"To attack men remorselessly in controversy, often drives into permanent opposition those who might be won by milder treatment. Men may appear as opponents of Christianity, who are in their hearts very near it; and it is Christ-like to detect this sympathy and bring it to expression. To prove to men that they are outside the kingdom is an easy thing in comparison; but it may be far better to let them see that they are only a few steps from the threshold."—*Stalker's Imago Christi.*

## STUDY XXII.

### PERIOD OF TRIUMPH—Passion Week.

#### WEDNESDAY.

This day was spent in retirement at Bethany.

“The Lord left the temple for the last time on Tuesday afternoon. His public labors were ended. How was this period spent? We can well believe that some part of it was spent alone, that he might enjoy that free communion with God which he had so earnestly sought in the midst of His active labors, and which was now doubly dear to Him in His speedy death. Some part of it, also, was doubtless devoted to His disciples, giving them such counsel and encouragement as was demanded by the very peculiar and trying circumstances in which they were placed.”—*Andrews*.

#### THURSDAY.

*The Last Supper.* Matt. xxvi : 17-36. Mark xiv : 12-26. Luke xxii : 7-30. John xiii : 1-30.

Edersheim, Bk. v : chap. x. Farrar, chap. lv. Stalker, § 160. Geikie, chap. lviii, pp. 461-476. Phillips Brooks' sermon, “Lord, is it I?” “The Upper Room.”—*Watson*. Lowell's “Vision of Sir Launfal.”



- 1 *Preparation for the Passover.* Matt. xxvi: 17-19. Mark xiv: 12-16. Luke xxii: 7-13.

Who were the messengers chosen?

Whose home may have been designated?  
cf. Acts xii: 12.

How account for Jesus' knowledge of the  
"goodman's" co-operation?

"The question implies that Jesus had  
already had some understanding with  
the master of the house respecting the  
matter in hand."—*President Dwight.*

Was there any difference between "guest  
chamber" and "upper room?"

What may have been the purpose in choos-  
ing an upper room?

2. *The Passover Meal.* Luke xxii: 14-18.

What did the passover commemorate?

For the probable order see "Supplemental  
Study."

What was a probable arrangement in the  
seating? John xiii: 23-26.

What was Jesus' special "desire to eat this  
passover?" vs. 15.

3. *Contention among the Twelve.* Luke xxii: 24-30.

What was the question at issue?

What ideas of the kingdom did it disclose?

Note the needed lesson which Jesus gives  
on humility in service.

4. *The Footwashing.* John xiii : 1-20.

What reasons does John assign for the act?  
vs. 1, 3.

What is the spirit of Peter's remonstrance?

Note how Jesus retains his dignity in this act of menial service.

Jesus' explanation of the object-lesson.  
vs. 12-17.

"He had done it to teach them humility, to teach them self-denial, to teach them love."—*Farrar*.

5. *Withdrawal of Judas.* Matt. xxvi : 21-25.  
Mark xiv : 18-21. Luke xxii : 21-23. John  
xiii : 21-30.

What influence was working in Judas?  
John xiii : 2, 27.

How had Jesus been lovingly warning him?  
John xiii : 18, 21, 26.

How was the time appropriate for the act?  
vs. 30.

"As all the winds on some night of storm, riot and howl through the rent walls of some desecrated shrine, so through the ruined life of Judas, envy and avarice, and hatred and ingratitude, were rushing all at once . . . so from the lighted room, from the holy banquet, from the blessed company, from the

presence of his Lord, he went immediately out, and, as the blessed disciple adds with a shudder of dread significance, letting the curtain of darkness fall forever on that appalling figure—  
*‘and it was night.’*”—*Farrar.*

6. *Institution of the Lord's Supper.* Matt. xxvi : 26-30. Mark xiv : 22-26. Luke xxii : 19-20.

How is the social aspect of the institution emphasized?

How would the event seem natural to the Jewish apostles?

Significance of the names by which it is known in the Church?

“Almost everything else in the Lord's Supper has been noticed save the fact that it is, in its form and in the manner of its institution, not only the most intense and soul-moving expression of that unselfish love which is the heart of Christianity. but the *first* complete, decisive and designed example of it.”

“The lessons of it, the spirit of it, the witness of it to the essentially social nature of the Church, the self-giving love of the true life of the Church, levelling all earthly distinctions, and binding Christians together in one true and real brotherhood, these can never be outgrown or cease.”—*Ira S. Dodd.*

## APPLICATION.

1. *Seeking for place or seeking for service—which?*

“Seek ye *first* the kingdom of God and His righteousness”—first in time, first in endeavor, first in companionship, first in influence. Far too many college men to-day are seeking, in the first place, honor, society interests, athletic reputation,—things that however commendable they may be in themselves, should never be placed before a man’s responsibility and duty to God and His work.”—*J. R. Mott.*

2. *The Brotherhood Spirit in Christianity.*

“Blest be the tie that binds  
Our hearts in Christian love,  
The fellowship of kindred minds,  
Is like to that above.”

## SUPPLEMENTAL STUDY

OF

### THE LORD'S SUPPER.

1. *Study of accounts.* Matt. xxvi : 26-30. Mark xiv : 22-26. Luke xxii : 14-20. I Cor. xi : 23-26.

(1) Write in four parallel columns the expressions which are similar—and compare with R. V.

(2) Make a summary of peculiarities, noting

(a) the points added by each account,

(b) the points common to Matthew and Mark,

(c) the points common to Luke and Paul.

2. *Harmony of accounts.*

With these tables it is now possible to combine the four accounts into a complete harmony, making use of every expression contained in the four records.

3. *Attitude of mind in approaching the Supper.*

A study of the harmony in order suggests the following attitudes of mind in partaking of the Supper.

## (1) Fellowship,

. . . "as they were eating" . . . a common meal.

## (2) Prayer,

. . . "gave thanks" . . . an element in true prayer.

## (3) Faith,

. . . "my body . . . my blood" . . . appropriated by faith.

## (4) Obedience,

. . . "this do" . . . because He commands it.

## (5) Remembrance,

. . . "in remembrance of me" . . . a sweet memorial.

## (6) Forgiveness,

. . . "remission of sins" . . . suggests the cross.

## (7) Consecration,

. . . "new covenant" . . . constantly renewed.

## (8) Anticipation,

. . . "till he come" . . . joyful expectancy.

4. *Suggested order of the Passover*—shewing steps in the institution of the Lord's Supper—in brackets.

- (1) First Cup—red wine and water : (Luke xxvii : 17) handwashing—(footwashing John xiii : 1-20).
- (2) Bowl—containing sauce for bitter herbs indicative of bondage, and unleavened bread ("Sop"). John xiii : 26.
- (3) Second Cup—father explained the rite="shewing forth." I Cor. xi : 26—Sing 1st Hallel. Psa. cxiii, cxiv.
- (4) Lamb—the feast proper. ("Jesus took bread," etc. Matt. xxvi : 26.)
- (5) Third Cup—called the "cup of blessing" because of special benediction pronounced over it—"he took the cup and gave thanks." Matt. xxvi : 27, probably followed by the discourse. John xiv—xvii).
- (6) Fourth Cup—followed by 2nd Hallel. Psa. cxv-cxviii. ("Sung a hymn." Matt. xxvi : 30.)

5. *Names for the new feast.*

- (1) The Lord's Supper. I Cor. xi : 20—looking back to the family idea in the Passover.

- (2) The Lord's Table. I Cor. x : 20, because presided over by him.
- (3) The Breaking of Bread. Acts ii : 42, 46 ; xx : 7, in imitation of Jesus.
- (4) Communion. I Cor. x : 16, the having of things in common—referring to the fellowship of the feast.
- (5) Eucharist. Matt. xxvi : 27—*εὐχαριστέω*—with reference to the giving of thanks in connection with the cup.
- (6) The Action—taken from the Latin *actio gratiarum* ; the giving of thanks, hence the same as Eucharist. This name is used in the Westminster Directory. Hence “action-sermon” among the Scotch precedes the communion.
- (7) Sacrament. Matt. xxvi : 28, *testamentum*. Pledge of a personal relation between the believer and Jesus as Lord and Leader.
- (8) Mass—and Sacrament of the Altar—used by Roman Catholics and Lutherans, are unscriptural and misleading.





## STUDY XXIII.

### PERIOD OF TRIUMPH—Passion Week.

#### FRIDAY.

1. *Gethsemane*. Matt. xxvi : 36-46 ; Mark xiv : 32-42 ; Luke xxii : 39-46.

Edersheim, Bk. v : chap. xii, 538-541. Farrar, chap. lvii, pp. 305-316. Stalker, §§ 161, 162. Geikie, chap. lx, pp. 506-509. Trench's poem, "The Suppliant."

What was the feeling of the disciples preceding the garden scene? Mark xiv : 31.

What warning did Jesus address to Peter? Luke xxii : 31, 32.

At what other crises were the same three disciples chosen? Matt. xvii : 1 ; Mark v : 37.

What important feature does Luke add? Luke xxii : 44.

What was the cause of the agony?

"It was the burden and the mystery of the world's sin which lay heavy on His heart ; it was the tasting in the divine humanity of a sinless life, the bitter cup which sin had poisoned. . . . It was to feel that His own to whom He came loved darkness rather than light."

—FARRAR.

. . . "the chief element in it,—the crushing, scorching presence of the sin of the world, which He was then expiating."—*Stalker*.

"It was the mother-heart burdened with the sin and ingratitude of her son who smites her for her efforts to save him."—*President Woolsey*.

"Gethsemane can I forget?  
Or there Thy conflict see,  
Thine agony and bloody sweat,  
And not remember Thee?"

2. *Betrayal and Arrest*. Matt. xxvi : 47-56 ; Mark xiv : 43-52 ; Luke xxii : 47-53 ; John xviii : 1-12.

Edersheim, Bk. v : chap. xii, p. 541. Farrar, chap. lvii, pp. 316-325. *Stalker*, § 163.

Combine the four accounts, putting the events in order.

What personal touch is added by Mark? xiv : 51, 52 ; by John? xviii : 2.

Note how Jesus revealed Judas to himself.

What became of the disciples? Matt. xxvi : 56 ; Mark xiv : 50.

"Forsake the Christ thou sawest transfigured, Him  
Who trod the sea and brought the dead to life,  
What should wring this from thee? Ye laugh and ask  
What wrung it? Even a torchlight and a noise,  
The sudden Roman fasces, violent hands,  
And fear of what the Jews might do! Just that,  
And it is written, 'I forsook and fled.'  
There was my trial and it ended thus."

—*Browning's "Death in the Desert."*

### 3. *Ecclesiastical Trial:*

Edersheim, Bk. v : chap. xiii. Farrar, chaps. lviii, lix. Stalker, §§ 166-173. Geikie, chap. lxi.

(1) Before Annas. John xviii : 12-14, 19-24.

What was the position and influence of Annas ?

Why was Jesus brought first to him ?

The hearing of Jesus before Annas ?

(2) Before Caiaphas. Matt. xxvi : 57-68 ;

Mark xiv : 53-65 ; Luke xxii : 54-56, 63-65.

Who were the accusers ?

What methods did they employ ?

How account for the silence of Jesus ?

What was the design of Caiaphas' questions ?

The result of the trial ?

Follow Peter through these scenes and note especially his own vivid account in Mark's gospel.

(3) Before the Sanhedrin. Luke xxii : 66-71.

What power did this body possess ?

What irregularities in bringing Jesus there ?

### 4. *Civil Trial.*

Edersheim, Bk. v : chap. xiv. Farrar, chap. lx. Stalker, §§ 174-180. Geikie, chap. lxii. Robertson's Sermons, "The Kingdom of the Truth" and "The Skepticism of Pilate."

(1) Before Pilate. Matt. xxvii : 11-14 ; Mark xv : 1-5 ; Luke xxiii : 1-7 ; John xviii : 28-38.

What was the character of Pilate ?

What three-fold accusation was made to him ? Luke xxiii : 2.

Why did Pilate select that concerning kingship ?

What is the meaning of Jesus' reply ?

In what spirit did Pilate ask 'What is truth ?'

What was Pilate's verdict ?

(2) Before Herod. Luke xxiii : 7-12.

Which Herod was this ?

How did he treat the accusations ?

The bearing of Jesus ?

(3) Before Pilate again. Luke xxiii : 13-25 ; John xix : 1-16. Cf. Matt. xxvii : 15-31 ; Mark xv : 6-20.

"The Evangelists have passed as rapidly as possible over the last scenes of indignity and horror, and we are too thankful to follow their example."—*Edersheim*.

Contrast Pilate the temporizer and Jesus the King.

" I see the crowds in Pilate's hall,  
I mark their wrathful mien.  
Their shouts of 'Crucify' appal,  
With blasphemy between."

## APPLICATION.

1. *Suffering for righteousness' sake*

"Who best can drink his cup of woe,  
And triumph over pain,  
Who patient bears his cross below—  
He follows in his train."

—Heber.

2. *The Christian on trial.*

Does he stand condemned like the compromising and time-serving Pilate? or

Does he stand innocent and flawless like the Crystal Christ?

"He and Pilate stood face to face. He in the prisoner's lonely place, Pilate in the place of power. Yet how strangely, as we look back at the scene, are the places reversed . . . . On all who approached Christ, when He was in the world, there fell a light in which both the good and the evil in them were revealed. It was a search-light, that penetrated into every corner and exposed every wrinkle. Men were judged as they came near Him. Is it not so still? We never show so entirely what is in us as by the way in which we are affected by Christ. We are judging ourselves and passing sentence on ourselves for eternity by the way in which we deal with Him."—*Stalker*.

## STUDY XXIV.

### PERIOD OF TRIUMPH—Passion Week.

FRIDAY.

CRUCIFIXION AND BURIAL.

Edersheim, Bk. v.: chap. xv. Farrar, chap. lxi. Stalker, §§ 190-198. Geikie, chap. lxiii.

1. *Via Dolorosa*. Matt. xxvii: 32. Mark xv: 21. Luke xxiii: 26-32.

Why was Simon obliged to carry the cross?

“What a name of honor has he in the gospel as the cross-bearer of the Son of God! and yet this honor put upon him is but the earnest of the glory of all who bear the cross after Jesus.”—*Sadler*.

Why are the women bade not to weep for Jesus?

The Apocryphal writings contain many legends of the journey to Calvary. Perhaps the best known is that of the Wandering Jew, who refused to let Jesus rest a moment against his porch, and hence was condemned to keep moving on, without rest, till the last day.

2. *The Crucifixion.* Matt. xxii : 33-56. Mark xv : 22-41. Luke xxiii : 33-49. John xix : 16-37.

At what hour of the day was the cross elevated ?

Why did Jesus refuse the offered drink ?

The title over the cross ?

For whom and for what did Jesus pray in his first utterance ? Luke xxiii : 34.

What garments were divided ? John xix : 23, 24.

Significance of his crucifixion with two robbers ? Isa. liii : 12.

What evidences of one robber's conversion ? Luke xxiii : 39-43.

Meaning of the second utterance ? Luke xxiii : 43.

Love manifested in the third utterance ? John xix : 26, 27.

How was the fourth utterance misinterpreted ? Mark xv : 34, 35.

The fifth utterance ? John xix : 28.

What does the sixth utterance "It is finished" mean ? John xix : 30.

The seventh utterance ? Luke xxiii : 46.

"Now the darkness is gone ; he has recovered his light, his Father's face. It is the first effect of the completion of redemption, the glorious prelude of the resurrection."—*Godet.*

What was the physical cause of Jesus' death?

What supernatural signs followed the death of Jesus? Matt. xxviii : 51-54. Mark xv : 38, 39. Luke xxiii : 45, 47, 48.

" Well might the sun in darkness hide,  
And shut his glories in ;  
When Christ, the Mighty Maker, died,  
For man the creature's sin."

3. *The Burial.* Matt. xxvii : 57-61. Mark xv : 42-47. Luke xxiii : 50-55. John xix : 38-42.

Note the statements about Joseph in the four accounts.

Where was the body laid ?

Who assisted Joseph ?

What indications of haste in the burial ?

#### APPLICATIONS.

1. *Christ's Crucifixion for Man.* Matt. xxvii : 38.

" Men say that Thou  
Didst die for me, for such as *me*,  
Patient of ill and death and scorn,  
And that my sin was as a thorn  
Among the thorns that girt Thy brow,  
Wounding Thy soul."—*Tennyson*.

" Slain for bringing life ;  
But to the cross He nails thy enemies,  
The law that is against thee, and the sins  
Of all mankind, with Him there crucified,  
Never to hurt them more who rightly trust  
In this His satisfaction."—*Milton*.



2. *Man's Crucifixion with Christ.* Gal. ii : 20.

"I see a man setting himself against temptation, conquering his sins, giving up the world for his Lord. It is a struggle full of pain. His heart and flesh fail him. How can he bear what breaks his whole strength down? And then there comes to him the picture of the Master's crucifixion, and, humbly associating his own pain with the pain of Him on whose strength he relies, he says, 'I am crucified with Christ.' But as I watch him I am sure that something new is coming to him. Deep down in that pain of his he finds most unexpected treasures. He learns how God loves him. He finds the absolute happiness of doing God's will whatever be its consequences. And, drawn into the spiritual life, he sees the future glory of the world when Jesus shall be its King."—*Phillips Brooks.*

## STUDY XXV.

### PERIOD OF TRIUMPH—Passion Week.

#### SUNDAY.

*The Resurrection.* Matt. xxviii : 1-15. Mark xvi : 1-11. Luke xxiv : 1-12. John xx : 1-18.

Edersheim, Bk. v : chap. xvii. Farrar, chap. lxii. Stalker, §§ 199-205. Geikie, chap. lxiv. Phillips Brooks' Sermons, "An Easter Sermon."

#### 1. *Study and Comparison of Texts.*

Compare the four narratives, noting agreements and differences.

How are the variations a proof of genuineness of the accounts ?

What details are peculiar to Matthew ? to Mark ? to Luke ? to John ?

#### 2. *Visit of Women to the Tomb.*

Who were in the company ? Mark xvi : 1. Luke xxiv : 10.

"She when apostles fled could danger brave,  
Last at his cross and earliest at his grave."

What time did they visit the tomb ?

What was the object of their visit ?



“ This is proof that they did not suppose he would rise again, but the fact that they did not *expect* he would rise gives more strength to the evidence for his resurrection.”—*Jacobus*.

What was their conversation by the way ?

### 3. *Evidences of the Resurrection.*

#### (1) The Open Sepulchre.

What precautions were taken to keep it closed ? Matt. xxvii : 62-66.

How was it opened ? Matt. xxviii : 2.

#### (2) The Empty Tomb.

No details of method and manner of the resurrection.

What evangelist says “ they found not the body ? ”

“ Christ the Lord is risen to-day,  
Sons of men and angels say ;  
Raise your joys and triumphs high !  
Sing, ye heavens ! and earth reply ! ”

#### (3) Belief of the women.

What did they see in the tomb ? Mark xvi : 25.

The effect produced on them. Luke xxiv : 5.

“ With myrrh and with aloes  
 We balmed and we bathed him,  
 Loyally, lovingly,  
 Tenderly swathed him :

With cerecloth and band  
 For the grave we arrayed him ;  
 But, oh, he is gone  
 From the place where we laid him.”

—*Goethe's Faust.*

(4) Visit of Peter and John.

How did they come to the tomb ?

What did they see ?

The effect produced ?

(5) The report of the guard.

(6) The appearances. (See table on next page.)

“ The great fact which may unhesitatingly be pronounced that best established in history.”—*Edersheim.*

“ The very existence of the Christian Church is a proof of the resurrection of Jesus. Faith in mere visions or phantoms may produce phantoms, but not such a phenomena as the Christian Church, the greatest fact and the mightiest institution in the history of the world.”—*President Woolsey.*

“ He came as an *exceptional* man, and when He died there was an antecedent presumption of His resurrection, as was the case with no other man. So that you can say, as it is said in the Acts, ‘It was not possible that He should be holden of death.’”—*President Patton.*

ORDER.	TO WHOM.	WHERE.	RECORD.
1	To Mary Magdalene.	Near the sepulchre at Jerusalem.	Mark xvi : 9. John xx : 11-18.
2	To the women returning from the sepulchre	Near Jerusalem.	Matt. xxviii : 9, 10.
3	To Peter alone.	Near Jerusalem.	Luke xxiv : 34.
4	To two disciples going to Emmaus.	<i>En route</i> to and at Emmaus.	Luke xxiv : 13-31.
5	To the apostles, excepting Thomas.	Jerusalem.	John xx : 19-25.
6	To the apostles, Thomas being present.	Jerusalem.	John xx : 26-29.
7	To seven disciples fishing.	Sea of Galilee.	John xxi : 1-13.
8	To the eleven disciples on a mountain.	Galilee.	Matt. xxviii : 16-20.
9	To above five hundred brethren at once.	Galilee.	I Cor. xv : 6.
10	To James only	Jerusalem?	I Cor. xv : 7.
11	To all the apostles at his ascension.	Mt. of Olives—near Bethany.	Luke xxiv : 50, 51. Acts i : 6-12.
12	To Paul.	Near Damascus.	I Cor. xv : 8.

## APPLICATION.

1. *Our hopelessness if the resurrection is not a fact.* I Cor. xv : 14-19.

The doubtful and perhaps hopeless feelings of the disciples while waiting for Jesus to fulfill his promise that he would appear to them in Galilee as their risen Lord, are thus represented by Arthur Clough :

“ Ye men of Galilee !  
 Why stand ye looking up to heaven, where Him ye ne’er  
     may see,  
 Neither ascending hence, nor returning hither again !  
     Ye ignorant and idle fishermen !  
 Hence to your huts, and boats, and inland native shore,  
     And catch not men, but fish ;  
     Whate’er things ye may wish,  
 Him neither here nor there ye e’er shall meet with more.

Ye poor deluded youths, go home :  
 Mend the old nets ye left to roam ;  
 Tie the split oar, patch the torn sail ;  
 It was an idle tale—  
 He was not risen ! ”

“ You may just as well shut up the Bible, recall the missionaries, pull down the churches, and let us eat, drink and be merry, for to-morrow we die and don’t know what is coming next, if it be not true that Jesus Christ rose from the dead.”—*President Patton.*

2. *Our hope if the resurrection is a fact.* I Cor.  
xv: 20.

"We need all the solace and strength which we can derive from the Resurrection of Christ, and it is given to us in the form in which it can be of the highest service and deepest comfort. We may cherish the anticipation which shall not exceed the reality. While this is true and we live in hope, we are so mindful that the resurrection,—Christ's and our friends, and our own,—is now to make the life in this world more full of meaning, more closely and consciously united to the divine life in which we live."—*Alex. McKenzie.*

"Shine, then, Thou Resurrection Light!  
Upon our sorrows shine!  
The fulness of Thy joy be ours,  
As all our griefs were Thine.  
Now, in this changing, dying life,  
Our faded hopes restore,  
Till, in Thy triumph perfected,  
We taste of death no more."

—*A. L. Waring.*

"KING OF GLORY! REIGN FOREVER—  
 THINE AN EVERLASTING CROWN;  
 NOTHING, FROM THY LOVE, SHALL SEVER  
 THOSE WHOM THOU HAST MADE THINE OWN;—  
 HAPPY OBJECTS OF THY GRACE,  
 DESTINED TO BEHOLD THY FACE.

SAVIOUR! HASTEN THINE APPEARING;  
 BRING, OH, BRING THE GLORIOUS DAY,  
 WHEN THE AWFUL SUMMONS HEARING,  
 HEAVEN AND EARTH SHALL PASS AWAY;—  
 THEN, WITH GOLDEN HARPS, WE'LL SING,—  
 'GLORY, GLORY TO OUR KING'!"

—*Kelly.*



## ILLUSTRATIONS.

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The following photographs from the works of leading masters may be obtained at art stores or from the Soule Photograph Co., 338 Washington St., Boston, Mass. They will add great interest to the work and if pasted in the notebook opposite each study will make a valuable collection. Cabinet size, unmounted, 15 cents each. Stereopticon slides 50 cents each.

STUDY II.—Annunciation, *Deger*. Road to Bethlehem, and Bethlehem, *Nature*. Arrival at Bethlehem, *Merson*. Birthplace of Jesus, *Nature*. Birth of Jesus, *LeRolle*. Holy Night, *Correggio* and *Müller*. Place of Appearance to the Shepherds, *Nature*. Apparition to the Shepherds, *Plockhorst*. Adoration of the Shepherds, *Bouguereau* and *Doré*.

STUDY III.—Herod and the Magi, *Conca*. Journey of the Magi, *Portaels*. Adoration of the Magi, *Pfannschmidt*. Circumcision, *Fra Bartolommeo*. Presentation of the Infant Christ to Simeon, *Fra Bartolommeo* and *Carpaccio*. Flight into Egypt, *Dastugue* and *Plockhorst*. Repose in Egypt, *Merson* and *Plockhorst*.

STUDY IV.—Nazareth, *Nature*. Childhood of Christ, *Hofmann*. Christ Child, *Munièr*, *Ittenbach* and *Sinkel*. Jesus on the way to Jerusalem, *Mengelberg*. Jerusalem, *Nature*. Finding of Jesus in the Temple, *Hofmann* and *Hunt*.

STUDY V.—Youthful John the Baptist, *DelSarto* and *Perrault*. John the Baptist preaching in the Wilderness, *Titian* and *Doré*. River Jordan, *Nature*. Baptism of Jesus, *Murillo* and *Doré*.

STUDY VI.—The Temptation, *Scheffer* and *Cornicelius*.

STUDY VII.—Calling of Peter and Andrew, *Zimmermann*. Cana, *Nature*. Marriage at Cana, *Veronese*.

STUDY VIII.—Jesus and Nicodemus.

STUDY IX.—Jesus and the Woman of Samaria, *Doré*.

STUDY XI.—Apostles preaching, *Doré*. The Twelve Disciples departing, *Wohlgemuth*.

STUDY XII.—Mount of the Beatitudes, *Nature*. Sermon on the Mount, *Doré*.

STUDY XIII.—Christ feeding the Multitude, *Murillo*.

STUDY XVI.—Transfiguration by *Raphael*.

STUDY XVIII.—Jesus and the rich young man, *Hofmann*.

STUDY XIX.—Jesus' entrance into Jerusalem. *Plockhorst* and *Deger*. Jesus overthrowing the Money-Changers, *Kirchbuck*. Christ's Lamentation over Jerusalem, *Eastlake*.

STUDY XX.—The Widow's Mite, *Bida*.

STUDY XXII.—The Last Supper, *Da Vinci* and *Bida*. Jesus washing the feet of his disciples, *Bida*.

STUDY XXIII.—Garden of Gethsemane, *Nature*. Jesus and his disciples in the Garden, *Jalabert*. Jesus in the Garden of Gethsemane, *Hofmann*. Kiss of Judas, *Scheffer*. Rock of the Apostles and place of treason of Judas, *Nature*. Denial of Peter, *West* and *Harrach*. Jesus before Caiaphas the High Priest. Jesus before Pilate, *Munkacsy*. Ecce Homo, *Ciseri*.

STUDY XXIV.—Christ conducted to Calvary, *Hofmann*. Elevation of the Cross, Crucifixion, and Descent from the Cross, *Rubens*. Darkness covering the Land, *Gerome*. Entombment, *Francia*.

STUDY XXV.—Holy Women at the tomb of Christ, *Bouguereau* and *Plockhorst*. The Angel appears to the Holy Women, *Bida*. Resurrection, *Naack*. Christ's charge to Peter, *Raphael*. Incredulity of Thomas, *Rubens*. Jesus and his disciples on their way to Emmaus, *Plockhorst*. Christ and his disciples at Emmaus, *Fürst*. Supper at Emmaus, *Müller*.

## SUGGESTIONS TO LEADERS.

### 1. *Meeting of Committee.*

Emphasize :

(1) Their responsibility for all details, care of room, in airing, heating and lighting, placing of books, etc.

(2) Their responsibility for preparation of lessons in advance, in order to co-operate by answering and asking questions in the class.

(3) Their responsibility to look up absentees and increase the membership.

(4) Their responsibility to understand the object of the course thoroughly, so as to be able to present its merits with intelligence and conviction.

### 2. *First meeting of class.*

(1) Organization : Announce names of Committee, appoint Secretary, secure list of names and addresses by passing slips for each to sign.

(2) Explain the object of the course and its connection with the plan of permanent and progressive study, if such is in use.

(3) Explain the method to be pursued.

(4) Explain how to prepare a lesson, using the points in the next section, and illustrating by a concrete example. Do not assume that the class know how to study in private. Probably four-fifths of them have no well-defined plan.

(5) Present introduction to the course, and arouse as much interest in it as possible. Present it as the *sine qua non*, and emphasize the value of personal private preparation.

### 3. *Order for private study.*

Preparation should be commenced a week in advance, in somewhat the following order :

(1) Prayer. That the Holy Spirit, who inspired holy men of old as they wrote, may inspire us in handling aright the Word of Truth. "Lord open *Thou* mine eyes," should be the spirit of daily prayer.

(2) Study of the texts in their connection, examining all cross-references, using the Bible, and nothing but the Bible. It is a grave mistake to introduce crutches until forced to it. Read and re-read the text until saturated with it.

(3) Study of parallel passages and comparison of texts : that is, compare Authorized Version with Revised Version, Greek, German, French, and any other texts which may be read. Those who have tried this plan testify to its effectiveness for a mastery of the text. If the Authorized Version is used as a basis, the comparison with the Revised Version will throw much light on the text. In the same manner the reading of Greek, German, French and other texts will add flavor to the study, and frequently, by the idiom of languages, will serve to explain obscure passages and allusions.

(4) Use Commentaries and Concordance. *Young's Analytical Concordance* is probably

the best in English. Cruden is unsatisfactory because so incomplete. In the matter of commentaries there are certain standard works to which all students of the Scriptures should have access if possible, *e. g.* : Edersheim, for "The Life of Jesus" ; Trench, for "Parables and Miracles" ; Conybeare and Howson, for "The Life of Paul" ; and the "Cambridge Bible for Schools and Colleges," for the text.

(5) Practical lessons. Lessons which grow out of the event or circumstances for the people of the times under review. Without any reference to our own times, what did it all mean to them?

(6) Application. First, apply the lessons personally. Then select one or two which can be presented with earnestness and conviction. Never lug in an application. The *personnel*, surroundings, and needs of the class should constantly be kept in view, and the application such as will appeal to the best there is in them, and inspire to nobler living.

#### 4. *Order of exercises.*

Time, fifty minutes. Investigation and experiment lead to the conclusion that ordinarily classes lasting for over an hour grow tiresome. Some of the larger colleges have discovered that better work can be secured in fifty minute than in sixty minute periods. This order is intended to be suggestive only, and may be varied according to circumstances. Whatever time-limit is adopted should be rigidly adhered to, and the

leader should not make the mistake of occasionally transgressing because he thinks that the study, or perchance he, is more interesting than usual.

(1) Sing (three minutes). A hymn appropriate to the main thought of the study.

(2) Roll-call (three minutes) ; omit if desirable.

(3) Scripture reading in concert (three minutes). Introduce variety, reading sometimes verse about, sometimes in unison, and where the text is disconnected, interspersing with the study. Above all, read reverently.

(4) Prayer by member of the class (two minutes). The request should be made in advance, to insure preparation.

(5) Leader answers questions of previous week from question-box (three minutes). Brief, direct answers written on the paper which contains the question. Frequently this may be handed to the asker if his name is known, and thus save the time of the class.

(6) Questions in review (three minutes). Summing up the gist of the previous study.

(7) Study of lesson (thirty minutes). Realize the brevity of the time and do not waste a minute.

(8) Prayer by leader (three minutes). This should be the crown of it all, carrying the entire class into the very presence of God.

### 5. *Aids to interest.*

(1) Blackboard. Write outline of study each time.

(2) Map. Encourage drawing of maps by class, and use maps and charts so made.



(3) Question-box. Lack of time prevents satisfactory discussion of questions continually arising. Ask that such questions be written out and placed in the box for answer the following week.

(4) Note-books. Set the example by keeping a clean, orderly, and systematic note-book, and strongly advise it in the class.

(5) Illustrations. Be on the constant lookout for all side-lights. They may be found in daily reading, clippings from religious weeklies, extracts from sermons, personal conversations, etc. Keep large envelope for clippings.

#### 6. *Method of teaching.*

May be either the lecture system or the question and answer system. The former has many disadvantages :

- (1) It savors of the formal lecture-room.
- (2) Fails to secure active interest of the class.
- (3) Lacks incentive to study.
- (4) Places no premium on independent thought.
- (5) Wearies flesh and spirit, especially if the leader uses the "hammer and tongs method" ; *i. e.*, seeks to make impressions by doing all the talking.

(6) Where a student is the leader, places him in a position of unnatural superiority.

Some of the advantages of the question and answer system are :

- (1) Its informality.
- (2) It stirs independent thought.
- (3) Keeps logical chain of thought.

- (4) Holds attention of larger numbers.
- (5) Secures mutual acquaintance of class and leader.

Much depends upon the careful preparation by the leader of a series of connected questions, parallel with the printed outline, in order to develop for the class the line of thought in his own mind, and to draw out the practical lessons. Indiscriminate asking of questions should not be allowed, and the leader should keep the questioning pretty much in his own hands, giving an opportunity to the class at the close of each section.

All questions should be aimed at :

- (1) Revealing knowledge or ignorance of the matter in hand.
- (2) Fixing truth in the mind.
- (3) Fixing the meaning of the section studied.
- (4) Applying the practical lessons to the individual heart.

The method may be abused by :

- (1) Adopting the method so rigidly that positive teaching is excluded.
- (2) Asking too many simple questions.
- (3) Asking too many questions which are left hanging in the air unanswered.
- (4) Asking questions which may be answered by "yes" or "no."
- (5) Asking ambiguous questions.

Where there are two or more teachers, it will pay well to have a normal class for the discussion of such topics as are here treated in brief.

## College Series.

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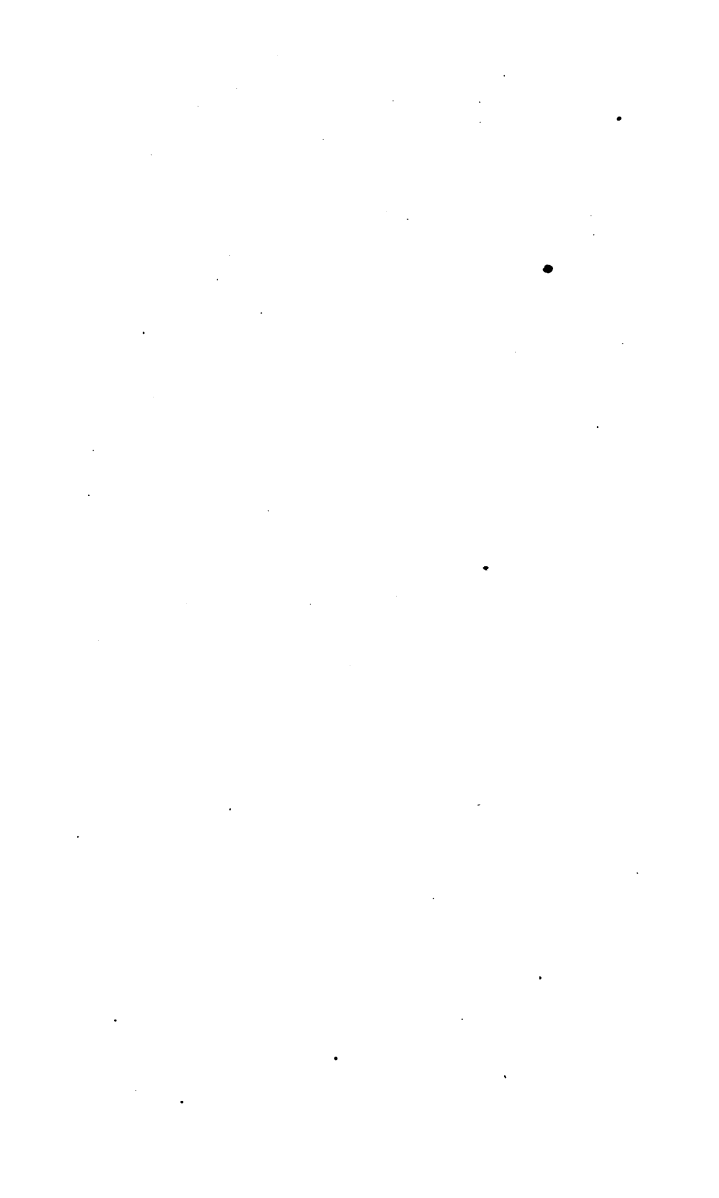
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